

LIBERIA.

A republic founded by black men, reared by black men, maintained by black men, and which holds out to our hope the brightest prospects.—HENRY CLAY.

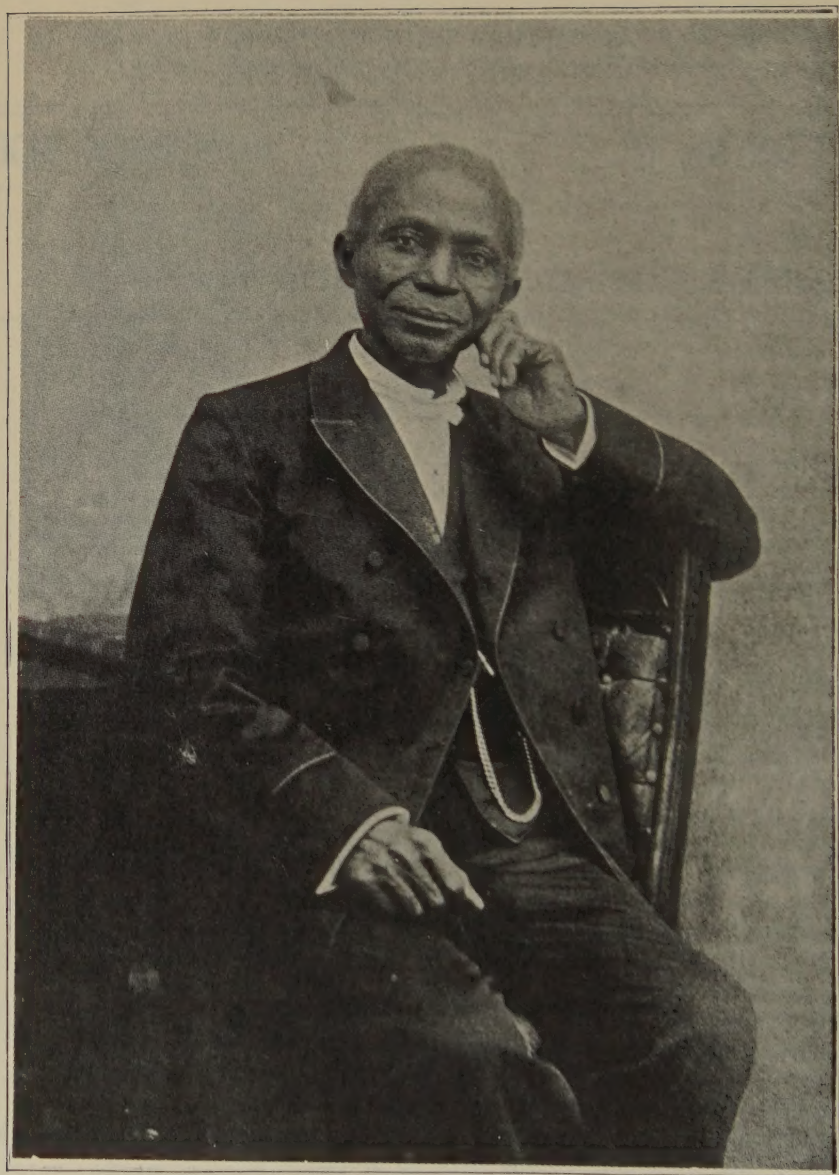
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GARRETSON WALTER GIBSON

Secretary of State, Republic of Liberia

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HON. GARRETSON W. GIBSON.

GARRETSON WALTER GIBSON was born on the Eastern Shore of Maryland, in the United States of America, May 20, 1832, and was carried by his parents, Jacob and Rebecca Gibson, with five other children, to Cape Palmas, Liberia, at the age of about three years. His father died early after his arrival in Africa, leaving him, with the other children, under the care of his mother.

He was put by his mother in the Protestant Episcopal Mission School at Cape Palmas, where he enjoyed the tuition of Dr. George A. Perkins, missionary physician from Salem, Massachusetts, and of the Rev. (afterward Bishop) John Payne.

In 1850 he came to the United States of America with the view of enjoying further educational advantages preparatory to the ministry. After passing two and a half years in Baltimore under the private tuition of the late Rev. H. V. D. Johns, D. D., at that time rector of Christ Church in that city, he returned to Liberia, was ordained, and appointed assistant minister to St. Mark's Church and principal of the Mt. Vaughan High School. A vacancy occurring in the rectorship of Trinity Church, Monrovia, by the resignation of Dr. Crummell, he was called to that post, which he occupied until November, 1883. The failure of Bishop Penick's health in connection with an extensive educational work he had put on foot at Cape Mount, led the Board of Domestic and Foreign Missions of the Protestant Episcopal Church of the United States to solicit his services at that point. Resigning his post as Secretary of State, which he filled under the administration of President Gardner, he took charge of that work, where he continued for three and a half years. Returning to Monrovia in connection with his former charge and St. Augustine station, he resumed pastoral duties, which he still continues.

There have been frequent demands on the part of the State for his services during this time. Declining a nomination to the Presidency of the Republic, he has served as chaplain of the Senate, Commissioner of Education under Presidents Roye, Payne, and Johnson, and as Secretary of State under Presidents Gardner, Cheeseman, and Coleman, of which office he is an incumbent at the present time.

He was elected president of Liberia College in 1890, and discharged the duties of this post, as also those of professor of moral philosophy. Subsequently the operations of the college were suspended, and under the efforts of the Legislature of Liberia to renew them during the present year he has been reëlected its president.

Appreciation of his services in connection with education and the State has been abundantly testified in the number of diplomas conferred upon him by institutions and orders at home and abroad. His health in Africa has been exceptionally good, having had only two attacks of serious illness during his long period of residence in Liberia.

INAUGURAL ADDRESS OF DR. GARRETSON W. GIBSON, PRESIDENT OF LIBERIA COLLEGE.

Delivered February 21, 1900.

MR. PRESIDENT: In accepting the symbols of the sacred trust which has been committed to me, I need not assure you, sir, that I am not only deeply sensible of the honor which has been conferred upon me, but am also burdened with a sense of the solemn responsibility it imposes. I am encouraged, however, by the thought that I have the sympathy of yourself and the Government in the arduous and difficult duties which lie before me; and the presence of this assembly assures me that this sympathy is shared by my fellow-citizens, on whose coöperation I am inclined to hope I may rely.

But relying still more upon that higher power, without whom they labor in vain that build the house, I feel that under His watchfulness and guidance I may enter upon the task assigned me with hope and faith.

Having already given in my address before the board a brief outline of the policy which I trust to pursue in discharging the duties of the post to which I have been called, I need not repeat it on this occasion.

In view of the new departure for the management of the institution which the trustees of Liberia College thought it proper to take at their annual meetings held February 9th and 10th, and the new conditions under which they have decided to carry on the work, it has been thought advisable that at this public ceremony a brief review of the history of the institution should be given. It may be known to but few that the idea of Liberia College grew out of a suggestion made to friends of Liberia in America by a missionary of the Protestant Episcopal Church, then laboring in this Republic.

It was some time in the year 1848—the year after Liberia had declared her independence—that the Hon. Simon Greenleaf, of Boston, Massachusetts, received a letter from the Rev. John Payne, then a missionary at Cape Palmas, afterwards bishop, soliciting his assistance in establishing a theological school at Cape Palmas. On mature consideration he was convinced that the great educational want of this country was not a theological school, but an unsectarian, yet religious college, for education in the arts, sciences, and literature, and that the college should be located not in Maryland colony, at Cape Palmas, but in the Republic of Liberia. He brought the subject to the attention of the Massachusetts Colonization Society, of which he was president, and that society, at its eighth annual meeting, May 30, 1846, he being in the chair, passed the following preamble and resolutions:

“Whereas the Republic of Liberia ought to have within itself the means of educating citizens for all the duties of public and private life, among which means a college is indispensable;

And whereas the greater part of the funds for the support of such an institution must be collected, and can be most advantageously invested and managed in the United States; therefore

“*Resolved*, That the managers of this society be requested, in correspondence with the managers of the national and State colonization societies, to procure, as soon as may be, the organization of a board of trustees for that purpose, the said board to frame its own constitution and by-laws, fill its own vacancies, appoint its own officers, and act in concert with the Government of Liberia independent of those societies.”

The board of trustees assumed the title of "The Trustees of Donations for Education in Liberia," and was under that name incorporated in March, 1850, by the legislature of Massachusetts by the following act:

SECTION 1. Simon Greenleaf, George N. Briggs, Joel Giles, their associates and successors, are hereby made a corporation by the name of The Trustees of Donations for Education in Liberia, with all the powers and privileges and subject to all the duties, restrictions, and liabilities set forth in the forty-fourth chapter of the Revised Statutes.

SEC. 2. Said corporation may hold real and personal estate to the value of one hundred thousand dollars, the income whereof shall be applied to the promotion of collegiate education in Liberia by the establishment of one or more seminaries of learning, and also, if necessary, to the training of proper instructors for the same at the discretion of the trustees.

The original Trustees of Donations were Hon. George N. Briggs, LL. D., Hon. Stephen Fairbanks, Hon. William J. Hubbard, Hon. Joel Giles, Hon. Albert Fearing, Amos Lawrence, Esq., and William Ropes, Esq. The officers were Hon. George N. Briggs, President; Hon. Albert Fearing, Vice-President; Hon. Stephen Fairbanks, Treasurer, and Rev. Joseph Tracy, Secretary.

The Trustees of Donations at once proceeded to raise funds for the construction of buildings for the college, and also for the general support of the institution.

In 1861 the Legislature of Liberia passed an act establishing Liberia College, and adopted a charter for the same.

The original Trustees of Liberia College were Alfred Russell, Beverly R. Wilson, Daniel B. Warner, Frances Payne, B. V. R. James, Samuel F. McGill, Francis Burns, Amos Herring, J. N. Lewis, J. S. Smith, S. S. Herring, C. L. de Randamie, J. M. Priest, Seaborn Evans, H. B. Steward, J. T. Gibson, B. J. Drayton, and R. S. McGill.

These gentlemen, all of whom have passed away save one, manifested great zeal and energy in putting on foot and carrying out the proposed plan.

Much credit is due to these men, who, at a great sacrifice of time and energy and amid many discouraging circumstances, labored to erect the institution which has proven such a boon to this Republic in supplying trained men to fill the various positions in church and State throughout the country.

The Trustees of Donations having been successful in raising the means among the friends of Liberia in the United States, the college buildings were completed toward the end of 1861 and opened for work in 1862.

Professors were elected in the persons of Hon. J. J. Roberts, Dr. Crummell, Dr. Blyden, and Mr. M. H. Freeman, and the affairs of the college were administered by the two boards, the one in America and the other in Liberia.

But this method, after an experience of nearly forty years, has been found to possess many drawbacks, by which the work and progress of the college have been very much hampered and hindered—a possibility foreseen in the beginning by the Legislature of Liberia when they inserted in the fourth section of the charter the following clause: “They (the Board of Trustees) shall provide and maintain all needful and suitable college buildings, and determine the course of instruction in the college, and may confer the usual collegiate honors and degrees: *Provided, however, That the Trustees of Donations for Education in Liberia, a corporation created by the Commonwealth of Massachusetts, in the United States of America, shall have the right to approve the officers of instruction and government of the college, until it shall be otherwise ordered by the trustees of the college.*”

On the accession to the Presidency of the Hon. W. D. Coleman in January, 1898, he suggested, in his inaugural address, that the time had come, in view of past difficulties, when the government and people of Liberia should assume the responsibility of the support and management of the institution.

And again, in January of the present year, he, after speaking of the indispensable duty of the State to rear up high-minded and intelligent citizens to maintain our republican institutions, says:

“The Administration feels that it is impossible to have among us that class of citizens without educating their heads, hearts, and hands. Therefore, gentlemen of the legislature, I most respectfully and urgently ask your coöperation with the Trustees of Liberia College, who have determined to put that institution into active operation this year. While appreciating very highly the efforts that have been put on foot by the Christian denominations in the country for the promotion of education, we cannot, as a government, shirk the duty incumbent

upon the State. In this connection I am glad to mention the existence of a considerable amount of funds in the United States bequeathed to this institution by early friends of Liberia, which may be made available to aid in this work. I am credibly informed that these funds are safe in the hands of the Trustees of Donations for Education in Liberia, a corporation in Boston, Massachusetts, ready to be applied to their legitimate purposes so soon as the college shall be put again into active operation. I trust that you will make an adequate appropriation for a vigorous preparatory department to furnish material for the college classes."

A universal feeling of approval of the suggestion of the President prevailing throughout the country, the Liberian trustees of the college at their meeting on the 9th ultimo adopted a plan for the reorganization of the institution, simplifying its management, and requesting the legislature to provide funds for the repairing of the building and for support of the officers of the institution.

A president and a corps of professors having been elected, it was ordered that the college be opened today, and in accordance with this order we have invited you, ladies and gentlemen, to be present to witness the same.

In prosecuting the work of instruction we shall endeavor to follow as closely as possible the curriculum adopted, with such improvements as considerations of the times and circumstances may suggest.

In addition to the strictly literary course heretofore pursued, we hope at no distant period to put into operation the mechanical and agricultural departments enjoined in the eighth section of the fourth chapter of the revised laws of the year 1882.

Technical instruction in connection with high schools and colleges is occupying a very prominent place in the minds of the great thinkers of the age. Its bearing upon the utility of the school in fitting men and women for the varied callings of national and social life is being more and more emphasized.

Sir Joshua Fitch, doctor of laws, in his remarks before the International Congress on Technical Education, which met in London in 1897, uses the following earnest language: "We are all agreed that our schools have been for centuries too much absorbed in book-work, in verbal studies which sought to train

memory and reasoning only, but which failed altogether to give adequate discipline for the eye and the hand, or to fit the scholar for skilled labor and for practical life. Parliament and public opinion have concurred in desiring to correct and supply this grave defect, and the technical institution act and the local taxation (customs and excise) act are the national expression of a determination to do so."

This language by an eminent leader is in strict accord with the utterance of the president above quoted, where he urges the importance of educating the head, the heart, and the hand.

A very interesting and satisfactory experiment of technical instruction on the line of agricultural operations is being made at the University of Nebraska, in the United States of America. The working staff of the institution numbers thirteen specialists, among which are the chemist, the botanist, geologist, horticulturist, the entomologist, engineer, agriculturist, &c., thus affording the students the best information on the most approved method of farming and gardening, so as to enable the planter to secure the best returns for the time, money, and energy expended.

Time would fail me to attempt to point out the enormous advantages that would accrue to the State if technical education were pursued in connection with botany, chemistry, and mineralogy in this country.

Millions of wealth which have been slumbering for ages in the bosom of the earth, in the form of precious stones, gold, silver, iron, and other metals, would be disentombed by the scientific explorer. Untold fortunes would be extracted from the plants and herbs trodden daily under foot by the careless traveler, through the developments of botany and chemistry. The numerous medicinal and dyeing properties, as well as the useful extracts that now pass unnoticed, would be called forth by the hand of science to administer to the comfort of our people and to swell the accumulation of Liberian wealth.

Nature has been wonderfully lavish in her gifts to Africa, and it only needs the knowledge which is power to gather and appropriate them to meet the necessities and administer to the luxuries of man.

We cannot expect with the limited facilities at hand to accomplish a great deal on this line at the outset, but we hope

to inaugurate a plan which may be put on foot and gradually extended and pursued until a point shall be reached presenting large results to the country.

It is not necessary that I trespass upon your time now to point out the benefits that will accrue to the nation when we shall be able to engage in agricultural pursuits on scientific lines. To know how to plant, when to plant, and what to plant on different soils, to be conversant with the best methods of irrigation and subsoiling, to know how to prepare and make the best use of fertilizers, to know how to meet and successfully battle with the enemies of vegetation, are items of information that will when possessed add a very large percentum to the credit side of the farmer's ledger.

As the college cannot succeed in its work without students, it will be the cherished object of the board and the faculty to give every encouragement possible to the preparatory departments, male and female, in this city, as well as to the high schools to be opened in the counties of Grand Bassa, Sinoe, and Maryland; and we seize this occasion to solicit the earnest coöperation of the parents and guardians of the youth of the land.

In endeavoring to prosecute the work we have undertaken it will not be our aim to have Liberia College supersede or become antagonistic to any others of the institutions in the country. We desire, rather, to be co-workers with, and if possible helpers to, the Cuttington School at Cape Palmas, the Ricks Institute at Kia Poo, the College of West Africa in this city, and the St. John School at Cape Mount, all of which are doing noble work for our common country. There is ample room for all these and more schools if justice is to be done to the growing demands of the rising generation.

Let there be, then, no ungodly strife, no unholy rivalry, among us, but a noble desire to grow each upon its own merits and not at the expense of pulling down another.

There can and ought to be such a good understanding between the heads of these several institutions as to remove all possibility of friction, and to secure, instead, such helpful influences from each other as will promote the growth and prosperity of all and the highest interests of the State.

Legislation.—I am unwilling to close these remarks without recording a well deserved tribute of respect for the last session

of our National Legislature, which so warmly responded to the appeal of the President in setting apart a portion of the revenue for the special support of the college. That body passed an act providing that one-half of the export duty on piassava, one-half of the proceeds of the sales of public lands, and all escheated property be set apart as an endowment fund for this purpose; and we are assured by influential members of that assembly that if the income from these sources be found to be insufficient for the object contemplated they are willing to appropriate more. This is decidedly an advanced step in Liberian legislation that cannot be too highly estimated. It shows very conclusively that there is a marked improvement in the public opinion of the country on the subject of popular education.

Scholarships.—We purpose to establish a few memorial scholarships to perpetuate the names of certain individuals who have rendered eminent services in the interest of the State and the college, among which I may mention the Gordon memorial scholarship, in honor of the brave English lieutenant who sacrificed his life to save the little colony in 1822; the John Payne scholarship, in honor of him with whom the idea of a college in this country originated, and the Simon Greenleaf and George N. Briggs scholarships for perpetuating the memory of these gentlemen, who, with others in Massachusetts, took such an active part in collecting means and establishing the institution. Communication may be made to the president or to the professors by any person or persons who may feel inclined to let their contributions to the educational work of the country assume this shape.

It is scarcely necessary that I should stop to point out on this occasion the great reasons why we should support and foster Liberia College and similar institutions in this country other than to remind you that the work needed to be done is unique in its character and specific in its purpose, and as such cannot be effectively performed except in Liberia. I mean to say that men to be properly trained and fitted for the peculiar work that lies before the Liberian statesman, politician, or leader of thought ought to be trained here, if possible, so as to be kept in touch with the country and race.

When the tender lad is sent abroad for training, especially to the United States of America, there is a risk of distortion, of

warping in connection with his social and racial sensibilities, that may have the effect to unfit him for the practical duties of a useful life in this country. Sometimes the effect is to undermine his self-respect, to blunt his pride of race, to so hoodwink him as to prevent him from beholding God and nature as seen in Africa, and he returns home a complete victim to the paralyzing effect of a sojourn in a land not his own.

These and others that might be mentioned are some of the reasons why we think our youth should be trained at home and then go abroad, if possible, for travel and observation. This was the idea of the friends of Liberia in Boston when, in 1848, they penned the preamble above alluded to: "Whereas the Republic of Liberia ought to have within itself the means of educating citizens for all the duties of life," &c. ; and this is the idea of the leading missionary societies now operating in this country, and hence the institutions named above.

The men who are to think for Africa and speak for Africa and act for Africa on correct lines must have free and untrammelled growth, with intellect and self-respect unimpaired by overshadowing influences.

Now, ladies, I have a word for you. If this institution is to become anything worthy of the name, or to accomplish in any appreciable degree the work here outlined, it must be largely through the influence and work of the women in Liberia. The announcement made at the beginning, "It is not good that man should be alone," has never yet lost its significance; and now the world has become so far committed to the potency of this truth that very few, if any, among the great activities of social, national, or religious life are attempted without taking into account woman's part. Her influence in the world is simply wonderful. She grapples with the most herculean tasks, and accomplishes her designs with an energy that often puts to shame the most intrepid men. She is doing wonderful work today in the gigantic organizations of the age that are effecting such revolutions in the condition of men and nations.

Let the women of Monrovia, the women of Liberia, recognize their force and put forth their power in the work of higher education in this country, and a wonderful change will come over the nation.

And as I am one of those who believe in making a start as

soon as possible, I am going to ask the ladies of this city to undertake the support of the Gordon Memorial Scholarship at \$150 a year. It is very proper that the ladies of Monrovia do this, because it was on this spot that that gallant Englishman laid down his life to save the lives and homes of your grandfathers and grandmothers seventy years ago, and to secure for us this charming town site.

I shall have nicely prepared founders' certificates to present to every lady who may wish to mark her appreciation of the heroic deed by giving one or more dollars a year to endow the scholarship.

Your example, ladies, will be followed by others of your sex in Liberia, and we shall soon see women all over the Republic doing what ladies at Clay, Ashland, and Arthington are doing so nobly for the Ricks Institute.

In conclusion, ladies and gentlemen, I beg to introduce the faculty of Liberia College so far as the chairs have been supplied, on whose behalf Dr. Blyden, the senior professor, will address you.

ADDRESS OF DR. EDWARD W. BLYDEN, LL. D.

Delivered on the Occasion of the Inauguration of the President-elect of Liberia College, February 21, 1900.

THE LIBERIAN SCHOLAR.

The present reorganization of Liberia College is a notable event in the history of the Republic. It is not therefore surprising that the Chief Magistrate of the nation should turn aside from the cares of state—that busy men and women, foreigners and natives, should leave their usual occupations—to assist in the ceremony of today.

We have all been pleased to listen to the statesman-like words—the words of wisdom—which have fallen from the lips of President Coleman; and it is a most striking and interesting fact which his presence here on this occasion and the part he has taken in these proceedings suggest, namely, that the man who becomes one of the most distinguished friends and patrons of learning which the Republic has produced is a man who in

his youth was denied its advantages; but as a man of strong common sense he seems to recognize on general grounds, as a practical man, that the public good requires the advancement and diffusion of knowledge, and he has never ceased, from his first assumption of the high office he holds, to urge upon the legislature and people of Liberia the importance of reëstablishing this means of public education. The result of his efforts we witness today.

We who are responsible for the proceedings of today are all Africans, all members of the great Hamitic race, pledged to study and to promote to the best of our ability the highest interests of the Negro.

We who are interested in today's transactions are also Christians, belonging to no one denomination, but connected with all the branches of the Christian church represented in Liberia.

To us is committed the responsible task of training the men whom God has anointed or shall anoint to mold and shape the destinies of this nation.

Invited to speak on behalf of the faculty of the college, I have thought it not inappropriate to bring before you as a subject for consideration "The Liberian scholar and the work before him."

Liberia is not only a *youthful* nation, only fifty years old, but a *new* nation, with a new work, a peculiar work, and a difficult work before it. There is no other community in the world which has before it exactly the work we have to do.

We are a sovereign and independent nation, acknowledged to be such by all the powers of the world. We do not belong to what is called the imperial race, but we have in our peculiar position a certain amount of imperial work to do. With the instincts and destiny of one race we are forced by the conditions of a popular civilization—we are forced to study the methods—and to use in many respects the instruments of another race; for the popular civilization, which presses upon us from every direction, if we know not how to deal with it and how to demean ourselves toward it, will engulf us as it has engulfed others alien to it. "The fringe of Anglo-Saxon civilization," it has been said, "is violence." Is it any wonder that with the pressure of conflicting responsibilities—racial instincts and destiny pointing in one direction and the potent exigencies of foreign relation-

ships calling in another—we should have made and continue to make mistakes in all departments of our national work?

We are here on the margin of an immense continent—"flesh of the flesh and bone of the bone" of the millions who inhabit it, with whom, as far as our influence extends, we are to coöperate and whom, in some directions, we are to guide; but, although we are in a sense indigenous to the soil, we are not, as a rule, to the manner born. Another land gave us birth. Our forefathers, by the hand of violence and also, we must believe, by a providential hand, were carried into exile beyond the sea. There for generations we imbibed habits and ideas alien to Africa, and on returning to the fatherland from chattel bondage, without experience, without training, without the power of recognizing the laws of the race written in our hearts, which were obscured and almost obliterated in the land of exile, we have been fighting to introduce laws which in many respects are in conflict with the existing racial and climatic conditions; and we have been doing this for the want of the training necessary to give us the power of adaptation, that selective intelligence which knows how to choose what is necessary for growth under certain circumstances, that sensitive and detective tact which can discover what is obstructive and detrimental. Now, we shall always flounder in these difficulties and remain poor amid great riches—

"Magnus inter opis inops"—

riches both intellectual and material all around us, unless and until we have minds trained to read what is "still unread," written for the race in "the manuscripts of God"—the laws of nature within us and of nature without us. What we need is applicability to our surroundings. There is much that is superfluous in the foreign ideas we have imbibed, much that is deficient, much that is injurious. Hence the necessity of the means of thorough culture at home to produce, not the European scholar, not the American scholar, but the Liberian scholar. It matters not how well born or how high born a man may be, he needs training, not only to raise him above the savage or the animal, but to enable him to do well and effectively the work for which he is adapted and to which by circumstances he is called.

The Republic of Liberia is founded on the model of the great American Republic, in which our fathers served their apprenticeship. The early founders of that nation were not the lowest of the people of Europe, yet they found it necessary only a few years after they landed in their new homes to establish colleges for the thorough training of their youth. One of the earliest accounts of the first settlement in Massachusetts, prepared by persons who had themselves been witnesses and actors in the scene, contains this memorable record :

"After God had carried us safe to New England and we had builded our homes, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity ; dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust. Accordingly, in 1636, only seven years after Higginson had landed in Salem with the charter, and more than ten years before *the act for the establishment of free schools*, the general court passed an order agreeing to give four hundred pounds toward a college, whereof two hundred were to be paid the next year, and two hundred pounds when the work was finished. But the colonial government, with the best intentions, was not in a condition to do anything whatever to give effect to this purpose."

From these humble beginnings at the threshold of the national life and from these straitened circumstances have sprung that magnificent conception and those grand achievements which have covered the United States with colleges and universities. Now, Liberia College under proper management and under the guidance of proper teachers will have a similar effect. It will revolutionize the thoughts not only of the citizens of the Republic about themselves, but of other Africans, and of foreigners with regard to Africans. It will produce the Liberian scholar, who will study and comprehend the ways of God in Africa, who, with that insight which a genuine sympathy gives, will understand the African in his native state, and know how to give the world a correct knowledge of him ; who will be able to study from a scientific standpoint native *law*, tribal organization, native languages, native religion, native politics, the social and domestic life of the natives, their secret societies, and the effect of all these things upon their life. There is much in what we call their

crudeness and superstitions that is *educative*. There is much in their government, in their religion, in their social customs, which we must study and understand and take advantage of in order to live in this country.

The experience in Liberia—an experience which has been to ourselves and to foreigners a source of anxiety and perplexity—that settlements established by repatriates often flourish for a while and then disappear. There are places on the St. Paul's river and in other parts of Liberia where twenty years ago there stood civilized settlements, with the various appliances of civilized life. Now, aboriginal villages occupy their sites. In some of them the Mohammedan mosque or the fetich grove has superseded the exotic farm and workshop.

Now, why is this? It may be said that this has happened because there were no immigrants from America to take the places of the civilized settlers when they fell. But where are the children, or why are there no children to succeed the former civilized occupants? It is not a question of a lack of immigrants, for what we have thus far witnessed will, under the present circumstances, go on, whatever the numbers of immigrants who may come out. Under the foreign manners and customs which we are trying to introduce on their coming into this country we cannot stand. Nature thrust out with a pitchfork will always return. We shall never, at the present rate, bring in the natives, nor will they absorb us. They will simply *supersede* us, as they are everywhere doing in the Republic.

The aboriginal man is a constant and ever-recurring quantity; the colonist is an uncertain and ever-receding quantity. Why this difference? This is the question we are called upon to answer. This is the problem that presses upon us for solution. If we were Anglo-Saxons of a past generation we should solve it by simply exterminating the aborigines; but that would not save us. We should disappear all the same.

But is there not a remedy that will help us, help the aborigines, and even help the foreigner in his relation to us? There is. God's ways are always equal and always beneficent. But we must find out this remedy. Liberia College and all it implies will help us to find it out by the means which will here be furnished for training thinkers—philosophers who will discover the causes of these lapses and relapses. "Happy is he,"

the poet says, "who knows the causes of things," and happy is that people among whom there dwell men who can teach them the causes of things. Our cry is constantly for immigrants to come out and help us ; but except they come and find us working according to the laws of the country and race, they will be as helpless as we are to preserve their lives and build up the country. The first and most important thing, then—more important, far more important, than large accessions of immigrants—is such an education of the people as shall enable them to find out the laws, not only of growth, but of self-preservation in this country. We must find out the laws governing in these matters and obey them, whether those laws are in accordance with our preconceptions or according to the European or American ideas or not. Law is inexorable and invincible. It is not made by man, but by God or Nature, which is God's vicegerent. Man-made laws may be repealed, amended, or supplemented ; Nature's laws never. It is to obey or die, conform or perish.

The Almighty Creator and Arbiter of all things is preventing a rush of immigrants from America. A few months ago we were lifted up with the idea of a large influx of immigrants. We went so far as to determine the sites they should occupy, but they have not put in an appearance. The exodus seems to us long delayed, but it is the Lord's plan. "The Lord is not slack concerning his promise as some men count slackness, but is [dilatatory for our sakes] long-suffering to us-ward ; not willing that any should perish, but that all should come to repentance" (II Peter, 3 : 9). He has sent us before to learn the truth for Africa, that we may convey it to those who come after us, and thus save many souls alive. Pray, then, no longer for immigrants, but pray for correct and diffused education among those already here and among the natives who are the lords of the soil.

The tendency among us—a tendency which, considering our antecedents, is natural enough—is to imitate things which are sources of strength to Europe and America, but which for us are often sources of disaster, of shame, and of death. I shall refer to one example. Our true policy lies not in securing from abroad expensive naval armaments, which in our present condition are both unnecessary and incongruous. The true policy of Liberia lies in opening roads to the interior, in establishing and

fostering alliances with the great tribes around us, and in teaching them to utilize the resources of their country, to suppress their belligerent tendencies, and cultivate the arts of agricultural and commercial industry. We should aim, not only to *bring out* merchandise from Europe, which is attended with many and often serious drawbacks, but to *bring in* goods and produce from the interior. It is to this policy that the present administration points, and if it is thoroughly carried out we shall cease to hear of our poverty, of our inability to discharge our pecuniary obligations, to carry out necessary improvements, and take full possession of our great heritage.

It is to enable us to adjust our relations to the country, as preliminary to the great exodus, that we need the trained intellect—Liberian scholar—and for this work he is to be subjected to a special culture, such culture as is given in colleges, where there is, as a rule, collected the aggregate experience and wisdom of a nation. The instruments of genuine culture are not the monopoly of any one race or nation. For this culture Greece sat at the feet of Egypt—Socrates, Plato, Pythagoras, Aristotle, all drank at the Egyptian fountain—and Egypt is in Africa. Rome got it from Greece, and the rest of Europe from Greece and Rome. The earnest, industrious, and ambitious student will be supplied here with the best facilities for thoroughly mastering what Europe and America have gathered in any particular department, whether of law, theology, religion, or science, and by the aid of the intellectual discipline which he will have acquired from his studies be able to make discoveries in the vast field which lies before him in his fatherland.

But let it be understood that we do not expect college training to compensate for the want of natural ability or of moral character. Wherever we find either of these lacking the student will be advised to seek some other calling. Forbearance, however, will be extended to those in whom genius is evident. The moral powers may be developed by careful training, but where genius is absent it cannot be supplied. Culture is no substitute for genius. The alternative is not *genius* or *culture*. We must have both to be effective workers. Genius is not exactly inspiration, but it is cognate to it. A youth must have genius that culture may not be thrown away upon him, and he must have culture that genius may not run away with him. Now, colleges

do not create genius, neither do they stifle or extinguish it where it already exists; their highest function is to make genius wise, moderate, safe; not to give inspiration, but to train the inspired; to assist the youth to become a thinker or to become, as Emerson would put it, *man thinking*. We often hear of self-taught men, self-educated, self-made men. Now, the fact is that, strictly speaking, there are no such men. To teach is to impart knowledge; but how can a man impart to himself that which he does not know? We are all born into this world in a state of entire dependence upon others. It is from others that we learn not only how to read and write, but also how to speak, how to walk, how to think. Home is a school, the church is a school; the shop, the market, the streets, society, are all schools. All these are sources of knowledge.

What we do see sometimes are men, who without what we may call regular or theoretical training, rising up and surpassing in ability and power men who have had the advantage and machinery of the schools. We call these men self-taught; but they are men who by the force of natural genius have been able to utilize the materials gained in the home, in the church, in the streets, etc. But what would not these men have been had they enjoyed the regular training of the schools—that is to say, if they had been under the regular teaching of able teachers for a given period? The college, then, is intended to assist men of natural ability by not only affording them the opportunity for mental discipline but by giving them information of whose correctness they are assured, and standards of judgment which they know have stood the test of the scrutiny of the wise, and thereby begetting a confidence and self-reliance which the so-called self-taught men do not, as a rule, possess. Hence the sources of thought and of reforms in all countries are the colleges and universities; provided there exist the normal psychological conditions, culture is always helpful. It teaches the man to know himself and therefore to recognize his place and work.

President McKinley, of the United States, not long ago advised the Negro not to strive “after the unattainable.” Admit the man so advised to the sources of genuine culture and he would need no such advice; such advantages would not alter, but only reveal, his social and political obligations and position in the United States. They would not put him into any sphere

where he was not already; he would stand exactly where he stood before in his relation to the white people and to the universe—only, the scales having fallen from his eyes, he would know exactly how to move and act. There would be, so to speak, a rebirth of the spirit, and he would take his place cheerfully and intelligently as a helpful co-worker of the white man, instead of being, as now, a burden and a menace. I am glad to see coming up lately a few encouraging examples of this.

But, as I have said; reforms have, as a rule, always sprung from colleges. If we go back to the Middle Ages we find that whatever there was then of free thought or of progress found its center of action in the universities. Wycliff, the English predecessor of Luther, and his followers came from Oxford; so did John Wesley and many of his coadjutors. When Martin Luther came, he met nowhere with more earnest and efficient support than among the students, who flocked from all quarters to the University of Würtemberg until it became, as Luther called it, "a perfect hive." The patriots in the great American Revolution of a century ago came, many of them, from the colleges. So the Africans who are spreading Islam in the interior of this continent and bringing thousands under the control of the Koran are from the universities of Al-Azhai, in Egypt, and of Kairowan in North Africa.

There is a great work to be done in Africa by the Africans in independent coöperation with the agencies of western civilization, and Liberia is the only field where the conditions will allow him to find out his work and undertake it without alien interference or control, and Liberia College, as an unsectarian independent institution, is the only place where the youth can receive the necessary preparation. The Liberian scholar has to add to the store of human knowledge not only what pertains specifically to the African race, but what will be of interest and profit to other races also.

The legislature in its recent action with regard to Liberia College has solved an important problem. As long as others were responsible for the support of the institution, so long they had the right to suggest, if not to shape, the mould in which our opinions should be formed, and so forestall our views and prevent progress. "Progress," one of the leading philosophers of Europe has said, "is difference." We are here a new nation

to unfold a new bud in the garden of nationalities. In the course of our development laws will have to be made not known to Greek or Roman legislators; unheard of by Blackstone, Chitty, or Kent; which Napoleon never conceived, which Webster nor Clay ever expounded. And thinkers both in Europe and America will gladly help us in this work. They are never too proud to accept light—provided it be genuine light—from any quarter. They do not want things to be shaped after their mould. The world would gain nothing by having the European reproduced in Africa. And in the special work before us we need not transcend the lids of the Bible or transgress its limits to find out what is necessary for our growth. The Bible is not a European book; it is not an Asiatic book; it is not an American book; it is a divine book, and therefore a human book, a book of humanity, under all its varied conditions. There is food in it; there is nourishment in it for every living man, for every living race.

We are to be guided by this book and not by the consciences of other people. Conscience often depends upon circumstances. We see in foreign papers that come to hand by every mail what atrocities the consciences of men in some parts of the world supposed to be Christian and enlightened will allow them to perpetrate upon the weak and defenseless. We have, then, a new world before us both to explore and to develop. We must not be content to sit down on the margin of this continent, fold our arms in a corner, protected and scorned. We are to be guides, redeemers, and benefactors, with a “forward movement” upon whatever is dark and chaotic and obstructive before us.

President Coleman and the legislature of Liberia have given our youth the opportunity to prepare for this magnificent work in the reestablishment of Liberia College. If we are an independent State, this is as it should be. The Legislature of Massachusetts has established State scholarships in connection with Harvard University. In Europe a large proportion of the institutions of learning would not continue to flourish for an hour if the patronage of government were to be withdrawn. The rector of the University of Munich, in an address delivered to the students some years ago, said that if this State patronage were to be withheld “the number of those resorting to the most fre-

quented universities would surely be counted not by thousands, but by hundreds."

Now, what shall we say of our possibilities? It is the fashion to discredit those possibilities. What of the future before us? Is it likely, it may be said, that men of such antecedents as ours can do anything to make any appreciable impress upon Africa or upon the world? In reply I will tell you a story:

Some centuries ago a Roman army, headed by their most illustrious chief, visited a small and obscure island in the Atlantic, where the people were brutal and degraded and as wild as the wildest beasts; and Cicero, the then chief orator of Rome, writing to a friend, said: "There is a slave ship arrived in the Tiber laden with slaves from" that island; "but," he adds, "don't take one of them; they are not fit for use." That island was Britain. Yet Rome has found her rival in Britain, and the descendants of those British slaves have far surpassed the sons of the haughty Romans.

There is, then, no ground for discouragement or despondency in our antecedents. The people whom God chose to be the depository of universal truth and the founders of the universal religion sprang from wandering nomads and were sent for training to a house of hard and cruel bondage. God sometimes chooses the "base things of the world, and things which are despised, yea, and things which are not, to bring to naught things that are" (I Cor., 1:28).

No one can foretell the future. There are changes radical and revolutionary to take place in the solar system and consequently in the physical conditions of our globe. Astronomers announce that a star in the constellation Harp which now flames in our zenith shall one day be the polar star for a thousand years.

We have in Homer one of those beautiful fables which foreshadow the future. That father of Greek poetry tells us that the gods of Europe, or rather of Greece and Rome, the two imperial nations of the past, who had their abode on the summits of Olympus, often engaged in unseemly quarrels and contentions. In the great war between Greece and Troy, upon which hung such vast destinies, the sympathies of the Olympian inhabitants were divided. They fought on both sides. In consequence of these celestial dissensions that desperate struggle was protracted for many years, with many horrors; so that the

Epic poet of Rome, in introducing the story of the great war, breaks the current of the narrative to express wonder at the intensity of the passions which may exist in minds celestial.

But it seems that periodically, leaving their seats on Olympus and their strifes, they came to Africa, where, beneath the cheerful and cheering influence of the unstinted hospitality of "the blameless Ethiopians," a characteristic not unknown even now among unsophisticated Africans, these jealous and irritable divinities of Europe reconciled their differences and enjoyed themselves at Ethiopian banquets.

This is fable, but it contains a prophecy of the future. Africa, which now threatens to furnish materials for a general conflagration in Europe, will one day be the peace-maker among those conquering nations, and the fable will be changed into fact at the refreshing banquet which Africa will spread before Europe.

There is a great work, then, before this nation, and there is no doubt that in grappling with it, if we do so earnestly and intelligently, we shall have the sympathy and coöperation of enlightened foreigners. This is already indicated by the practical interest which those resident among us have taken in the reopening of Liberia College. I am glad to see them so well represented here today, and I heartily believe that in the future they with us will reap the fruits of the generous culture which we hope will be imparted in this institution under his blessing and guidance who is King of Kings and Lord of Lords, and without whose approval and gracious supervision those who strive to construct this building will labor in vain.

THE CHURCH AND THE EMPIRE.

Remarks of Lord Salisbury at the Bi-Centenary Meeting of the Society for the Propagation of the Gospel, June 19, 1900.

I am here, perhaps, as a stranger, for I must not conceal from you that at the foreign office missionaries are not popular, and that perhaps the foreign office may look upon me rather as a deserter in appearing upon your platform at the present time; but in truth we owe to you, we owe to this great society, our assistance not only on account of those high and general motives to which your president appealed, but because the civilization

which it is in a small degree our duty to serve is not an unmixed blessing to this and other missionary societies. We owe you assistance because we are not able to avoid bringing certain impediments to your work. I do not merely allude to the example which is set by Christian men in other lands. They are open to great temptations; they have great difficulties to encounter, and it may well be that the spectacle of what they are doing and the lives they are leading are not always calculated to further the work of missionary societies; but that is only partially the case. I believe that over the vast area of the British Empire the mass of those who draw their origin and receive their teaching from these shores are no unworthy members of the religious bodies which England possesses.

Yet we must recognize the difficulties which it is not in our power to avoid placing in the paths of the missionary societies, and the difficulties result not so much from any lack on our part of a desire to assist them, but because our very assistance carries with it certain drawbacks. In old times we are startled when we read the history of the vast and sudden conversions, of the tremendous moral and spiritual power which seemed to sweep over a race or a country in obedience to the teachings of the early missionaries of Christianity, and we wonder whether it will ever be that a phenomenon of that striking character will take place in our time. Then we must recognize that the position is entirely different. In the church in the old times the great evangelists went forth to their work exposing themselves to fearful dangers, suffering all the terrors that the world could inflict—all in support of doctrines which they preached and the morality which they practiced. There was, no doubt, at the same time a corrupt society calling itself by their name; but, as your president has pointed out, the means of communication were not as they are now, and things might go on without attracting the attention of those who listened to the teaching of the earlier teachers or diminishing the value of their work. Now things are considerably altered, and that very increased means of communication, that very augmentation of the power of opinion to affect opinion, and men to affect men, by the mere conquests we have achieved in the material domain—those conquests, while undoubtedly they are, as the archbishop said, an invitation from Providence to take advantage of the means of spreading the

gospel are also the means by which the lives of many and the acts of many which are not wholly consistent with the ideal which is preached in the pulpit, and which we read of in the Holy Book, are brought home to the knowledge of the millions whom we seek to address. That is one great difficulty with which we have to contend, and that is one reason why this and all missionary societies appeal with undoubted force and with a right to have their appeal considered; that as our civilization in its measures tends to hamper missionary efforts, so in its nobler manifestations and in its more powerful efforts that civilization, represented by our assistance, shall push forward to its ultimate victory the cause to which you are devoted.

But that is not the point from which it seems to me the great difficulty of our present time arises. If an evangelist or an apostle, a Boniface or a Columba preached in the Middle Ages he faced the difficulties, he underwent the martyrdom, he braved the torment to which he was exposed, and the whole of the great moral and spiritual influence of his self-devotion acted without hindrance on the people whom he addressed. But now if a Boniface or a Columba is exposed to this martyrdom the result is an appeal to a consul or for the mission of a gunboat, and unfortunately, though it cannot be helped, though it is a blame to nobody, though far indeed from being a blame to our devoted missionaries, though I cannot admit it is a blame to the secular government by whom their fate is avenged—still it does diminish the purely spiritual aspect and action of Christian teaching; it does give to men the opportunity and the temptation to attach a different meaning to that preaching, and to suspect it of objects which are far away from the thoughts of those who urge it. They have a proverb in the East—first the missionary, then the consul, then the general. That, as a matter of fact, has too often been the case—that is to say, it is true, and it could hardly be avoided—that those nations which are the most active in their missionary work are also marked by the constant expansion of their frontier. This cannot be avoided. You must accept it; but do not hide from yourselves that it is a great hindrance to your work, and that while secular results of this character follow from the results of Christian teaching, the Christian faith and the Christian cross do not shine upon the peoples of the world with the unblemished splendor with which they shone in old times.

Just look at this Chinese matter. You observe that all the people who are slaughtered are Christians. Do you imagine that they are slaughtered simply because the Chinese dislike their religion? There is no nation in the world so indifferent on the subject of religion as the Chinese. It is because they and other nations have got the idea that missionary work is a mere instrument of the secular government in order to achieve the objects it has in view. That is a most dangerous and terrible snare. I need not say it is utterly unjust and that no men could be more devoted, more free from secondary motives, than the missionaries who leave these shores; but the fact that it is so does not diminish the reality of the danger which arises from the suspicion—a suspicion whose operation you now see in such terrible and blood-stained characters at the moment when I speak to you. May I attempt to point the moral, and that is that caution and prudence within the due limits of devotion and enthusiasm, but caution and prudence, are the duties of missionaries in a foreign land, who not only are preaching the gospel, but are also representing to the eyes of the inhabitants to whom they preach the character and the aims of the people from whom they came. It is a high duty with them to temper their enthusiasm with Christian prudence. I do not suppose that anything would induce them to abandon the earnest prosecution of the work to which they have given their lives, namely, spreading the worship of Christ and obedience to his cross; but if we can show them that prudence is necessary in order that their devotion and their sacrifice may succeed, I hope they will not think we are unduly pressing upon them when we urge that that prudence should be exercised.

Remember that in old times if an evangelist gave himself up to martyrdom he achieved the crown for which he looked, and he did not injure the cause that he was preaching or those whose interests he represented; but now any man who so conducts himself that his zeal leads to martyrdom at least incurs this danger, that he will expose the lives of those to whom he is preaching, and, what is probably perhaps in its material results even worse, that he will cause the shedding of the blood of his own countrymen, of the soldiers and sailors by whom his countrymen are defended, and who for the sake of those fellow-countrymen and in order to avoid similar or even worse outrages

in the future, will be forced to enter upon military and hostile proceedings in order to avenge their death and prevent such outrages being repeated. It is a terrible dilemma. They cannot renounce, they cannot abandon, they cannot even be lukewarm in the mission they represent. On the other hand, it is a real danger that if they do not observe the utmost caution they may cause the loss of many, many lives, and they may attach to the religion which they desire to preach the discredit of being an instrument of territorial greed and a weapon in the warfare which one secular power wages against another. I have urged what is not a pleasant topic. I feel that it is one that ought to sink deeply into the hearts of those who manage missions. They run the risk not of losing their own lives—they would care little for that—but of producing terrible events on a gigantic scale, because their position is closely mixed up with that of secular powers, and because the secular powers, in justice to their own subjects, cannot allow their deaths to go unavenged.

May I say one word more on the same lines upon a matter which touches us very closely and is seldom absent from our hearts, and that is the position which this country and those who represent its moral and spiritual forces occupy to those great Mohammedan populations which in so many parts of the world come in close connection with our rule? Now, I have pointed out to you how difficult it is to persuade other nations that the missionary is not an instrument to secular government. It is infinitely more difficult in the case of the Mohammedans. He cannot believe that those who are preaching the gospel against the religion of Mohammed are not incited thereto and protected therein and governed in their action by the secular government of England which they are contesting. Many warnings have reached me. Those warnings are always exaggerated. I do not attach much importance to them; but still, careless action on the part of British missionaries in a Mohammedan country may, without any moral fault on their part, light a flame which it may be hard for them ever to suppress. And remember that in these Mohammedan countries you are not dealing with men who are wholly evil. You are dealing with men who have religious motives—earnest in many respects, terribly mutilated in others, but a religion that has a portion of our own embodied in its

system. You are dealing with a force which a pure, though mistaken, theism has given to a vast population. You will not convert them—I do not say you will never do so. God knows, I hope that that is far from our fears. But, dealing with events of the moment, I think that your chances of conversion as proved by our experience are infinitely small compared to the danger of creating great perils and of producing serious convulsions, and may be the means of causing bloodshed, which will be a serious and permanent obstacle to that Christian religion which we desire above all things to preach. This is a danger that you must bear in mind.

You must not imagine that all politicians are simply regardless of the highest interest of their race, but the politicians see closely the dangers that those who do not examine so carefully may perhaps not appreciate so intimately; and I earnestly urge them, not as a political matter, but as an element of Christian duty, as a condition of giving the highest position in the world to that religion which they adore—I urge them to abstain from all appearance of any attempted violence in their religion; to abstain, if possible, from undue publicity wherever misconstruction is ever likely to be placed upon their action. I am conscious of the enormous difficulty to a devout man's conscience which this question will impose upon him, but yet it is a great and serious danger, and having had this opportunity of speaking to you I did not like to pass it by. I will only urge upon you to remember that the world, however slowly—I might say at the moment very slowly—is traveling to the point where the government of all the races will be done, not by organized force, but by regulated and advancing public opinion, and you have in your hands one of the most powerful and sacred levers that ever acted upon opinion, and it will be not only dependent on the zeal, but also on the wisdom and Christian prudence with which you work that instrument that the great results for which we all pray may be achieved.

THE OUTLOOK IN LIBERIA.

I think that there are a good many things to indicate that the outlook in the Liberian Republic is steadily improving. It is a matter of special significance and hope that the indebtedness of the Republic has finally been funded, and that the interest is being paid and some provisions made looking toward the final wiping out of the whole debt. This financial success is due very largely to the income from the rubber syndicate, and I am very glad to learn that the syndicate is pushing the development of the rubber industry, and I hope for its own sake as well as that of the Republic that its success may increase from year to year. The material resources of the Republic can only be developed by the bringing in of capital, and while white men cannot own land or vote in the Republic according to its constitution, the only way to bring in foreign capital in large amounts is by the granting of concessions similar to those given the rubber syndicate. In doing this, however, the greatest care should be taken, so that the interests of the Republic shall be carefully guarded.

. The reopening of the Liberia College and the liberal as well as intelligent plans devised for its support by President Coleman and his Cabinet and others is an auspicious event. The great lack will be money, but I hope that it may be secured. The addresses of President Gibson and Doctor Blyden and others at the opening of the College were of excellent spirit. There is no purpose of antagonizing other educational institutions. I am glad that this folly is to be carefully avoided. The true basis for the plea for the support of the college is that the Republic recognizes its duty in the development of the secular education of the people and proposes to meet that responsibility as best it can, while at the same time giving cordial coöperation to other schools.

One of the great needs of the Republic is normal instruction for the preparation of its teachers. Through a happy arrangement made nearly two years ago, the normal department of the Liberia College is associated with the similar department of the College of West Africa, under the direction of President Camphor, President Gibson, and other leading men who are interested in

education. Friends in America, with the approval of all concerned in Liberia, have appropriated some money to support a normal teacher. Regular teachers' institutes will be held and a nicely printed four-page paper, known as *The Liberia Teacher*, will be issued, with Doctor Camphor as editor-in-chief. This movement, if properly nurtured and encouraged, will soon be sending out teachers well prepared for their work in the public schools of the country.

The relations of the Republic to the vast multitudes of natives within and about it will demand the greatest wisdom in the immediate future in their study and adjustment. There is no doubt that the unrest among the tribes of the whole coast of West Africa under French, English, and German rule is affecting those immediately related to Liberia. In fact, the whole heathen and barbarous worlds seem to be in a state of semi or actual revolt against Christian civilization. To my mind it is very remarkable that Liberia has gotten on so well with her native populations, and I only express the sentiment of all right-minded people when I express the earnest hope that those in authority in the Republic shall be enabled to so temper justice with mercy and efficient administration with kindness of spirit that not only peace but mutual recognition and helpfulness may prevail.

I think that the large proportion of deaths which have occurred in the past few years among leading Americo-Liberians should be made the basis of a thorough hygienic and medical study by some competent and expert physicians. The rate seems to be unnatural and startling. The medical world is studying as never before questions of disease and healthfulness in all the tropical climates, and I believe that if the Republic would ask the schools for the study of tropical diseases in Liverpool and London, for example, to make a special study of the Liberian coast, as to the methods of promoting healthfulness among its people, the request would receive a respectful and perhaps practical reply.

I am doing all in my power to promote a healthful tone in America toward Liberia. In an extended interview with President McKinley a few days ago, I again urged the point that America owed a moral obligation to Liberia which cannot rightly be thrown off. His reply to me was, "I thoroughly

believe that, and after the election is over I desire you to come to Washington, and we will take time and consider the whole question." This invitation I intend to accept before leaving America again for Liberia, which I expect to do in December.

As to the work of my own church in Liberia, the purpose is to emphasize along the lines of regular church and Sunday school work: the development of the college of West Africa and its associated schools; the building up of industrial schools, especially now, at White Plains, on the Saint Paul's river, and, as soon as possible, to develop the medical side of missionary effort.

The printing of the *New Africa*, the *Liberia Teacher*, and general job work in printing is a part of the industrial department of the college. A leading citizen of Liberia recently wrote me that the establishment of the Mission Printing House, with its large facilities, at Monrovia is being recognized more and more as one of the great events recently occurring in the Republic.

I am just now especially anxious to secure machinery and further equipments in teachers and buildings for the Saint Paul's River Industrial School. Over fifty boys and girls have made application to come into that school within the past few months, but nearly all have been turned away for lack of means and food to take care of them. If I could have a few thousand dollars to thoroughly equip that school, and then a couple of thousand dollars a year to maintain it, I could have two or three hundred boys in schools and at trades within two years. Will not some reader of these words recognize this as a divine, philanthropic call to coöperate in this great work? After more than half a century, there is not a well-equipped industrial school in the Republic where boys or girls either can be systematically trained in any trade.

My ambition is to establish in connection with this school an experimental agricultural station, where, in consultation with the best and most experienced farmers on the river and elsewhere, experiments may be tried in all kinds of agricultural growths. If he is a friend of his country and of humanity who can make two spires of grass grow where formerly but one grew, would it not be a wise thing for Liberia to encourage her rising generation not only to avail itself of the agricultural knowledge already known among the farmers, but also to study how best to in-

crease the agricultural wealth of the country. This is no new thought, but it needs to be emphasized most thoroughly, and especially must there be the increase of practical methods by which its significance and force may be realized.

JOSEPH C. HARTZELL,

Bishop of Africa.

THE RELATIONSHIP BETWEEN EUROPEAN AND AFRICAN CULTURE.

A Letter to the Editor of "The New Africa," Published in Monrovia, Liberia.

The subject of the relationship between European and African culture is one in which I am quite deeply interested. I am quite sure that the majority of the Anglo-Saxons are good men, and I am equally sure the majority of the true Negroes are good men. Possibly, the percentage of perfect angels and calm, scientific minds in both races is less than might be desired, but that we cannot help. Now, it seems to me a deplorable thing that the present state of feeling between the two races should be so strained, and that unsatisfactory state, I cannot avoid thinking arises largely from mutual misunderstanding. It does not seem to me to be unavoidable, a natural race hatred, but a thing removable by making the two people understand each other and by avoiding the rousing of a hatred in either for the other by forcing them into interference with each other's institutions.

The great difficulty is, of course, how to get the people to understand each other. The white race seems to me to blame in saying that all the reason for its interference in Africa is the improvement of the native African, and then to start on altering African institutions without in the least understanding them; and the African to blame for not placing before the Anglo-Saxon what African institutions really are, and so combating the false and exaggerated view given of them by stray travelers, missionaries, and officials who, for their own aggrandizement, exaggerate the difficulties and dangers with which they have to deal. It is mere human nature for them to do this thing, but the effect produced on the minds of our statesmen has terrible consequences. The stay-at-home statesmen think that Africans are all awful savages or silly children—people who can only be dealt

with on a reformatory-penitentiary line. This view, you know, is not mine, nor that of the very small party, the scientific ethnologists, who deal with Africa, but it is the view of the statesmen and general public and the mission public in African affairs; and it will remain so until you, who know European culture, who are educated in our culture, and who also know African culture, will take your place as true ambassadors and peace-makers between the two races and place before the English statesman the true African; destroy the fancy African, made by exaggeration, that he has now in his mind. Forgive me for speaking plainly upon a very delicate point, but it seems to me that the leading men among the European-educated Africans have depended too much on the religious side of the question. I know that there is a general opinion among the leading men of both races that Christianity will give the one possible solution to the whole problem. I fail to be able to believe this. I fail to believe Christianity will bring peace between the two races for the simple reason that, though it may be possible to convert Africans en masse into practical Christians, it is quite impossible to convert Europeans en masse to it. You have only got to look at the history of any European nation—the Dutch, the Spanish, the Italian, and German—every one calling themselves Christians, but none the more for that tolerant and peaceable. Each one of them is ready to take out a patent for a road to heaven and make that road out of men's blood and bones and the ashes of burnt homesteads. Of course, by doing this they are not following the true teaching of Jesus Christ, but that has not and will not become a factor in politics; so I venture to say that you who build on Christianity in this matter are not building on safe ground. You cannot by talking about Christianity to the Europeans save your people. I believe there is a thing you could appeal to more safely in this case of the Anglo-Saxon, particularly the English; that thing is *honor*, the honor of a gentleman. There are thousands of Englishmen who would not mind being told they were no Christians to do so and so who would mind being told they were no gentlemen to do so and so, and who would not do wrong if they knew the facts of the case; who would not destroy native independence and institutions if they but knew what those things really were; who would respect native law if they knew what it was, and who

would give over sneering at the African and respect him if they knew him as he is really and truly, as I have known him, and who, though they might say, as I do, the African is different from the European, would say he is a very fine fellow and we can be friends. Then there is another factor in this matter I wish you to consider carefully and let me some day know your opinion on, namely, the factor of nationalism. I believe that no race can as a race advance except on its own line of development, and that it is the duty of England, if she intends to really and truly advance the African on the plane of culture and make him a citizen of the world, to preserve the African nationalism and not destroy it; but destroy it she will unless you who know it come forward and demonstrate African nationalism is a good thing, and that it is not a welter of barbarism, cannibalism, and cruelty. I have had to stand up alone these two years and fight for African freedom and institutions, while Africans equally well and better educated in English culture have been talking about religious matters, etc., to a pack of people who do *not care* about Christianity at all. The Christian general public up here will bring little influence to bear on preserving Africa's institutions. The public, be it granted, is a powerful one, but it has been taught all African native institutions are bad, and unless you preserve your institutions, above all *your land law*, you cannot—no race can—preserve your liberty.

I should like to direct your attention to a book called "Black Jamaica," by a Mr. Livingston, recently published. That book is much thought of just now. In it you will see it put down that those Africans who went as slaves to Jamaica were people of no culture of their own. They were, as it were, slates or blank sheets of paper on which any man could write what he chose to. Well, that is not true. These Africans had a culture of their own; not a perfect one, but one that could be worked up toward perfection, just as European culture could be worked up. I do not say that if Europe does break down the nationality of Africa that she will utterly destroy Africans or African culture, but I do say if she does it she will make the African a people like the Jews—a landless people and an unhappy people. I beg you, sir, to do your best to prevent this fate falling on your noble race. I believe you can best do it by stating that

there is an African law and an African culture; that the African has institutions and a State form of his own. I believe if you do this thing fairly and well that England, at any rate, will not destroy the African nationality, nor will she give them an African grievance, as she, from *ignorance*, not *intention*, has given the Irish. If you will look up the old Irish Brehon laws you will find there the same form of land law you have in Africa. The English have only during the past fifty years or so known that law. Had they known it in Elizabeth's day we should have had no Irish land question. You have the chance. God is always giving chances of teaching men in time how to prevent a repetition of the Irish tragedy. I think if you will do the work it will be good work. Mr. Sarbah is at present the only man who has worked on the question in his book on "Fanti Customary Law." That book has done a great deal, and Mr. Sarbah deserves well of all his countrymen who wish to be free citizens, and not slaves, *however cultured in European culture.*

MARY H. KINGSLEY.

THE PRIMARY NEEDS OF THE NEGRO RACE.

According to a strict construction of terms, the primary needs of life are those which are necessary to the continuance of the species. Food and drink, covering and shelter, are indispensable to animal existence. Life is a continual warfare against internal and external foes which, if unchecked, would speedily lead to death. Man has the same physical necessities as the rest of the animal creation, to which he is indissolubly linked, and of which he is a special emergence. He therefore comes into possession of these necessities as a part of his animal inheritance.

I wish, however, on this occasion, to discuss that phase of life which is more than meat, and to consider those needs that appertain to the nobler side of our nature—those which qualify man to live in an enlightened state—and more especially the requisites of a new people who are just entering into civilization.

The Negro is scarcely ever considered with reference to the primary problems of life. Those needs of the human race which do not depend upon temporary conditions and circumstances are not generally deemed predicable of him. The African is not

regarded in his own rights, and for his own sake, but merely with reference to the effect which his presence and activity produce upon the dominant Aryan. He is merely a coefficient which is not detachable from the quantity whose value it may either increase or diminish. The black object is always projected against a white background, producing a grotesque and gloomy silhouette. The whole history of the contact of the races deals with the Negro as a satellite whose movements are secondary to those of the central orb about which it revolves. Civilization was not thought possible for the sons of Ethiopia. The sable livery of the tropics was deemed impervious to ennobling influences. The Negro could only contribute to the wants and welfare of the higher, or, I had rather say, the haughtier race. With a self-debasement surpassing the vow of the anchorite, he was expected to bow down to this white god and serve him, ascribing unto him "the kingdom, the power, and the glory, forever." The whole scheme of the subjugation and oppression of the African by the Aryan is based upon the theory that the Negro represents an inferior order of creation, and therefore his needs are secondary to and derivable from those of his white lord and master. The ordinary attributes and susceptibilities of the human race were denied him. When it was first proposed to furnish means for the development of the nobler side of the Negro race, those who possessed the wisdom of their day and generation entertained the proposition either with a sneer or with a smile. Ridicule and contempt have characterized the habitual attitude of the American mind toward the Negro's higher strivings. The African was brought to this country for the purpose of performing manual and menial labor. His bodily powers alone were required to accomplish this industrial mission. No more account was taken of his higher susceptibilities than of the mental and moral faculties of the lower animals. The white man, as has been wittily said, saw in the Negro's mind only what was apparent in his face—"darkness there, and nothing more." His usefulness in the world is still measured by physical faculties rather than by qualities of mind and soul. Even after the wonderful transformations of the past thirty years, many claim to discern no function which he can fill in society except to administer to the wants and wishes of others by means of bodily toil. The merciless proposition of

Carlyle, "the Negro is useful to God's creation only as a servant," still finds wide acceptance. It is so natural to base a theory upon a long-established practice that one no longer wonders at the prevalence of this belief. The Negro has sustained servile relations to the Caucasian for so long a time that it is easy, as it is agreeable to Aryan pride, to conclude that servitude in his ordained place in society.

As the higher susceptibilities of the Negro were not needed, their existence was, at one time, denied. The eternal inferiority of the race was assumed as a part of the cosmic order of things. History, literature, science, speculative conjectures, and even the holy Scriptures were ransacked for evidence and argument in support of this theory. It was not deemed inconsistent with divine justice and mercy that the curse of servitude to everlasting generations should be pronounced upon a race because their assumed progenitor utilized as an object-lesson in temperance the indulgent proclivity of an ancient patriarch. Science was placed under tribute for support of the ruling dogma. The Negro's inferiority was clearly deducible from physical peculiarities. In basing the existence of mental, moral, and spiritual qualities upon the shape and size of the skull, facial outline, and cephalic configuration, the anti-Negro scientists outdistanced the modern psychologists in assuming a mechanical equivalent of thought.

But in spite of scientific demonstration, learned disquisitions, prohibitive legislation, and divine intendment, the Negro's nobler nature persisted in manifesting itself. The love, sympathy, tender fidelity, and vicarious devotion of the African slave, the high spiritual and emotional fervor manifested in the weird wailings and lamentations of the plantation melodies, the literary taste of Phylis Wheatley, the scientific acumen of Benjamin Banneker, the persuasive eloquence of Frederick Douglass, were but faint indications of smothered mental, moral, and spiritual power. The world has now come to recognize that the Negro possesses the same faculties, powers, and susceptibilities as the rest of mankind, albeit they have been stunted and dwarfed by centuries of suppression and ill-usage. The Negro, too, is gradually awakening to a consciousness of this great truth. The common convergence of religious and secular thought is toward the universal fatherhood of God and brotherhood of man. This

universality of kinship implies commonality of powers, possibilities, and destiny. It is difficult to estimate the importance of this belief to the backward races of the earth. We have of late heard a strangely discordant jangle from the jungles of India, with contemptuous reference to "lesser breeds without the law." Rudyard Kipling regards all other races of the earth only as contributory factors to the glory of his own. This conviction is betrayed even in what he intends for a kindly reference:

"But the things you will learn from the Yellow an' Brown,
They'll 'elp you an 'eap with the White."

The backward races, according to this new light of Asia, have no inherent capacities, rights, or prospects, but are merely a part of the "White Man's Burden," a load more grievously to be borne than the weight which mythology assigned to the back of the ill-fated Atlas. But this note is strangely discordant to the prevailing sentiment of the closing century. How much broader in comprehension, truer in prophecy, and nobler in sympathy and spirit are the lines of Walt Whitman:

"A man's body at auction!

(For before the war I go to the slave mart and watch the sale.)

I help the auctioneer, the sloven does not half know his business.

Gentlemen, look at this wonder!

Whatever the bids of the bidders, they cannot bid high enough for it.

For it the globe lay preparing quintillions of years without one animal
or plant.

For it the revolving cycles truly and steadily rolled.

In this head the all-baffling brain.

* * * * *

Examine these limbs—red, black, or white—they are cunning in tendon
and nerve,

* * * * *

Exquisite senses, life-lit eyes, pluck, volition,

* * * * *

And wonders within there yet.

Within there runs blood,

The same old blood! the same red running blood!

There swells and jets a heart, there all passions, desires, reachings, aspirations.

(Do you think they are not there because they are not expressed in parlors and lecture-rooms?)

This is not only one man, this is the father of those who shall be fathers in their turns.

In him the start of populous states and rich republics,
Of him countless immortal lives, with countless embodiments and enjoyments."

It is a matter of prime importance for the Negro to feel and to convince his fellow-men that he possesses the inherent qualities, and therefore the inherent rights, that belong to the human race.

Carlyle, though blinded by narrow prejudice, when handling the Negro in the concrete, is nevertheless a true philosopher when dealing with general principles. The same author who regards the Negro as an "amiable blockhead," and amenable only to the white man's "beneficent whip," also exclaims, "that one man should die ignorant who had capacity for knowledge, this I call a tragedy, were it to happen more than twenty times in the minute." When it is granted that the Negro has capacity for knowledge and virtue, all of his other problems flow as corollaries from the leading proposition. The basal needs of the human race are identical. The fundamental, natural, social, and spiritual laws apply alike to all; and yet special conditions require special lines of treatment.

Civilization may be defined as the sum total of those influences and agencies that make for knowledge and virtue. This is the goal, the *ultima Thule*, of all human strivings. The essential factors of civilization are knowledge, industry, culture, and virtue. Knowledge comprehends the facts and truths of the universe; industry embodies them in concrete form; culture leads to rational enjoyment; virtue preserves and makes eternal. The African was snatched from the wilds of savagery and thrust into the midst of a mighty civilization. He thus escaped the gradual process of evolution. Other men have labored and he must enter into their labors. Education must accomplish more for a backward people than it does for those who are in the forefront of progress. It must not only lead to the unfoldment of faculties, but must fit for a life from which the recipient is separated by many centuries of development. The fact that a backward people are surrounded by a civilization which is so far in advance of their own is by no means an unmixed advantage. In the tempestuous current of modern life the contestant

must either swim on the surface or sink out of sight. He must either conform or succumb to the inexorable law of progress. The African chieftain who would make a pilgrimage from his native principality to the city of Washington might accomplish the first part of his journey by the original modes of transportation—in the primitive dugout and upon the backs of his slaves—but he would complete it upon the steamship, the railway, the electric car, and the automobile. How swift the transformation! and yet how suggestive of centuries of toil, struggle, and mental endeavor! It required the human race thousands of years to bridge the chasm between savagery and civilization, but now it must be crossed by a school curriculum of a few years' duration. The analytic process is always more rapid than the synthetic. The embryologists tell us that the individual, in developing from conception to maturity, must pass in rapid succession through all the stages traversed by the race in its struggle upward. We are also informed that social evolution must take a somewhat similar course. The European child is supposed to absorb the civilization of his race in about twenty-five years of formative training. The Negro is required to master, *de novo*, the principles of civilization in a similar and, indeed, in a shorter time. If many friends of the race have been disappointed at the results it is because they started with a false philosophy. Education may assist, but it cannot supplant evolution. It becomes necessary for the Negro to understand the meaning and the purpose of the training he is receiving from the schools, and to appreciate the great responsibility which it imposes.

Education is conservative rather than progressive in its main feature. Its chief function is to enable the individual to live the life already attained by the race. The initiative of progress is reserved for the few choice spirits of the human race. The bulk of any people can only live up to the level of their social medium, and can be uplifted only by social impulses imparted by some powerful personality. It is a wise provision of nature that large bodies move slowly, otherwise they would acquire dangerous momentum. The progress of the race must be provokingly slow as compared with that of the individual. Education prepares for a statical rather than a dynamic condition of society; and yet, notwithstanding these stern truths, every

educated Negro *must* be a reformer—a positive, progressive influence in uplifting the masses—and that, too, in spite of the fact that he belongs to a backward breed that has never taken the initiative in the progressive movements of the world. He must, therefore, be aroused to a consciousness of personal power, the energy of the will, the individual initiative, that subtle, indefinable quality which has always exerted a controlling influence upon human affairs, in spite of the theories of doctrinaires and the formulas of philosophy.

The education of a people should be conditioned upon their capacity, social environment, and the probable life which they are to lead in the immediate future. We do not introduce the differential calculus in the kindergarten, nor can the inhabitants of the deep be taught to live in the upper regions of the air. That system of education, by whatever name it may pass, is seriously faulty unless it touches the vital needs of the people for whom it is intended. The groundwork of knowledge is fixed and invariable; but in its applications to the problems of life it is adaptable to existing needs, conditions, and circumstances. The transitional period of a people necessarily produces a class of social and intellectual amphibians, whose life must be adaptable to the rarer as well as the denser medium. However far the individual may rise above the common level, he will find that the Newtonian formula also applies to social gravitation—"the force of attraction varies directly as the mass."

The first great need of the Negro is that the choice youth of the race should assimilate the principles of culture and hand them down to the masses below. This is the only gateway through which a new people may enter into modern civilization. Herein lies the history of culture. The select minds of the backward race or nation must first receive the new cult and adapt it to the peculiar needs of their own people. Did not the wise men of Greece receive the light from Egypt? The Roman youth of ambition completed their education in Athens; the noblemen of northern Europe sent their sons to the southern peninsulas in quest of larger learning; and up to the present day, American youth repair to the European universities for a fuller knowledge of the culture of the Old World. Japan looms up as the most progressive of the non-Aryan races. This wonderful progress is due, in a large measure, to their wise plan of

procedure. They send their picked youth to the great centers of Western knowledge; but before this culture is applied to their own needs it is first sifted through the sieve of their native comprehension. The graduates of Hampton and other institutions of like aim are forming centers of civilizing influence in all parts of the land, and we confidently believe that these grains of leaven will ultimately leaven the whole lump.

That mere contact with a race of superior development cannot of itself unfold the best possibilities of a backward people is a proposition which, I think, no student of social phenomena will be inclined to dispute. For four hundred years the European has been brought in contact with feebler races in all parts of the world, and in most cases this contact has been as the blighting finger of death. Nowhere do we find a single instance in which a people has been lifted into civilization thereby. Outward conformity may be enforced by a rigid discipline, but outward forms and fair practices are of little or no avail if the inward appreciation be wanting. Civilization is a centrifugal and not a centripetal process. It cannot be injected hypodermically. Healthy growth cannot be secured by feeding a child when he is not hungry or by forcing upon him a diet which he can neither digest nor assimilate. This truth applies not only to the two backward races in our own country, but also to our "new caught sullen peoples" in the distant oriental seas.

Aside from political ambition and commercial exploitation, the chief motive of the European in treating with feebler races has been to civilize and enlighten them. The conversion of the Indian to the Christian faith was the chief motive assigned for the early colonization of America, and yet the influence of such schools as Hampton and Carlisle has, perhaps, done more to uplift the red man than all of the contact with the white race since Columbus first planted his Catholic cross in the virgin soil of a new world. Indeed, the superficial, the frivolous, and the vicious qualities are most easily communicable. The substantial qualities of mind and soul can only be developed by independent activity.

For four centuries the Portuguese have been touching the life of the east coast of Africa with their missionary propagandism, commercial enterprise, and governmental policy; but, according to the highest testimony, they have made no more abiding

impression upon the life of that continent than one might make upon the surface of the ocean with the point of his finger.

The Negro has now reached a critical stage in his career. The point of attachment between the races which slavery made possible has been destroyed. The relation is daily becoming less intimate and friendly and more business-like and formal. It thus becomes all the more imperative that the race should gain for itself the primary principles of knowledge and culture.

The next great need of the race lies in the realm of concrete things. When the Creator had breathed into human nostrils the breath of life he gave man the injunction to subdue the earth. A mastery over the material world is a fulfillment of the first divine mandate. Indeed, the higher phases of life must ever rest upon a material foundation. While we may never hope to find a mechanical equivalent of spirit, yet we know that natural laws react upon the spiritual world. Of two laborers, one is able to earn a dollar and the other a dollar and a half per day. The difference is an insignificant piece of metal or scrap of paper, which the philosopher might deem wholly contemptible; but by reason of this difference the more skilled workman is enabled to give his children a better preparation for the great rivalry of life, where the most fortunate rather than the most fit survive. His descendants, therefore, are more likely to strive for mental and moral excellence and to exercise a wholesome influence upon the world for all time to come. The nursery lines convey an important lesson, especially if they be carried to their logical conclusion:

“For want of the nail, the shoe was lost;
For want of the shoe, the horse was lost;
For want of the horse, the man was lost;
For want of the man, the battle was lost.”

For want of the battle, a *civilization* was lost.

Who can forecast the effect of material things upon the higher life of a people?

To all outward appearances our civilization is intensely materialistic in its tendency. The dollar is its highest common divisor. The value of a picture, a poem, or a sermon and all the products of hand, mind, and soul are measured in terms of this standard. I remember reading a most interesting discourse

by an able divine on the subject "How Christ saves men;" and, in order to show a sinful world that "godliness is profitable in all things," the prudent Scotch preacher took the precaution to have this information copyrighted! The business-like methods of the modern world would even place a patent upon the road to salvation. If the "Sermon on the Mount" were now delivered for the first time, some enterprising business house would no doubt offer the author flattering inducement for the exclusive right of publication. We reprobate this material spirit only when it begins and ends in itself, leading to no higher aim; but material things must ever lie at the basis of a nobler life.

Your appearance here today illustrates this principle. There are many words in the English language which can be better illustrated than defined. Hampton Institute is perhaps the most striking definition of philanthropy that can be found upon the face of the earth, and yet it is built upon a material foundation. Unless the good people had first developed the material resources about them, this institution could not have been founded and could not continue for a single hour. The greatest service which this school can render the Negro race is to enable its pupils to get hold of the primary factors of the industrial world and to do for others what it has done for them.

The Indians might have occupied this country for a thousand years, but they never would have built a Hampton Institute; not because they might not have had the philanthropic disposition, but because the resources would have been wanting. The white man expelled the Indian, took his possessions, developed the unexplored resources, and now he devotes a portion of his accumulations to establish institutions where the red man may learn the secret and method of his power. All of the humiliation, sorrow, and suffering of the two races represented in this association will not have been in vain if through these agencies they are enabled to get hold of the primary factors of civilization.

Why do the people of the Occident outstrip the nations of the East in the race of life? It is not because they possess greater mental and moral susceptibilities, nor yet because they have maintained a higher degree of spiritual culture—far otherwise—but rather because they have taken the advice given to man at the creation. They have subdued wind and wave, light and

lightning, heat and cold, and the mechanical powers and forces, and made them obedient to their imperious will. Upon this foundation they will yet build a superstructure of superior moral and spiritual excellence. This is rational development. I have always had a profound admiration for the builders of the Tower of Babel, for in their aspiration to reach the heavens they at least begun with a solid foundation. While the Aryan races have been subduing the earth, the orientals, in their ascetic lassitude, have allowed themselves to be subdued by the vicissitudes of nature, while dreaming of the beatific splendors of the world to come, and as a result the masses still remain in poverty, ignorance, and moral degradation. The pyramid of virtue will not stand upon the apex of poverty.

The Negro, especially, needs to become rooted and grounded in the scientific principles of concrete things. A tropical climate is not conducive to the development of practical energy. Slavery taught the Negro how to work by rule and rote, but not according to principle and method. All progress consists in applying the thought within to the thing without. The day when the world paid its homage to storehouses of abstract, impracticable knowledge has long since passed away. The demand of the age is, "What can you do, and how well can you do it?"

We sometimes see the higher education contrasted with industrial training as to their effect upon the development of the Negro race. There can be no conflict of interest. The controversy is both silly and mischievous.

"All are but parts of one stupendous whole."

Ten million people have all the needs of the human race. We may emphasize this or that phase of their wants according to temporary conditions or the pressure of circumstances. A full development must possess length, breadth, and depth. If intellectual culture constitutes the higher, industrial training constitutes the broader need. Science and skill are required in all lines of work, from the lowest menial service to the highest application in the arts. A practical knowledge of things enables the recipient to do with skill, precision, and method whatever task may devolve upon him. The slovenly, shiftless, wasteful, unthinking methods of former times will no more be tolerated in the humbler callings than in the higher walks

of life. We must remember, too, that mental development can be gotten from the common-place things of life as well as from those beyond the range of immediate utility. A scientific study of the living roots of growing plants will afford as much discipline, if not the same culture, as an equal amount of time spent upon the dry roots of a dead language. But let us not forget that thought is the leading ingredient in all education. Manipulatory cleverness must be under direction of a guiding intelligence; the seat of skill is in the brain, not in the fingers. Goldsmith tells us that—

“Just experience tells in every soil
That those who think must govern those that toil.”

But in a land where all govern themselves, those who toil must also think. The mechanics of the South produced by the regime of slavery are falling out of the industrial equation because they did not possess sufficient intelligence to maintain themselves against modern rivalry.

The locomotive throws forward the rays of its headlight dispelling the encircling darkness in order that its mighty engine may make its way safely through the dangers of the night. The Negro needs *headlight* to direct his energies and make his way through the difficulties and intricacies of the industrial world.

Another great need of the race, which the schools must in a large measure supply, is self-reliant manhood. Slavery made the Negro as dependent upon the intelligence and foresight of his master as a soldier upon the will of his commander. He had no need to take thought as to what he should eat or drink or wherewithal he should be clothed.

Knowledge necessarily awakens self-consciousness of power. When a child learns the multiplication table he gets a clear notion of intellectual dignity. Here he gains an acquisition which is his permanent, personal possession, and which can never be taken from him. It does not depend upon external authority. He could reproduce it if all the visible forms of the universe were effaced. They say that the possession of personal property is the greatest stimulus to self-respect. When one can read his title clear to earthly possessions, it awakens a consciousness of the dignity of his own manhood. And so when one has digested and assimilated the principles of knowledge he can file

his declaration of intellectual independence. He can adopt the language of Montaigne, "Truth and reason are common to every one, and are no more his who spake them first than his who speaks them after; 'tis no more according to Plato than according to me, since he and I equally see and understand them."

Primary principles have no ethnic quality. We hear much in this day and time of the white man's civilization, but it is no more his than it is yours. We had just as well speak of the white man's multiplication table. Civilization is the common possession of all who will assimilate and apply its principles. England can utilize no secret process of art or invention that is not equally available to Japan. We reward ingenuity with a patent right for a period of years upon the process that has been invented; but when an idea has been published to the world it is no more the exclusive property of the author than gold, after it has been put in circulation, can be claimed by the miner who first dug it from its hiding place in the earth. No race or nation can preëempt civilization any more than they can monopolize the atmosphere which surrounds the earth, or the waters which hold it in their liquid embrace.

In passing through the streets the other day I saw a young man accommodate his companion with a light from his cigar. After the spark had once been communicated the beneficiary stood upon an equal footing with the benefactor. In both cases the fire must be continued by drawing fresh supplies of oxygen from the atmosphere. From whatever source a nation may derive the light of civilization, it must be perpetuated by the exercise of their own faculties. All of the visible forms of civilization have been dug out of the ground. We boast of our towns and cities, of our steamships and railways, and of the mighty works of art and invention, but the voice of Time is ever whispering, "Dust thou art, to dust returneth." But after all these shall have crumbled into dust, the ingenuity of man will be able to produce mightier works than those that perished. Mind and matter are the irreducible elements. Mind is the common heritage of man, and matter is indestructible.

The Negro race has not yet directed its energies to the solution of primary problems. It has been content to receive the crumbs that fall from the white man's table. We are often deceived by the splendid achievements which the Negro has

made since emancipation. A careful analysis will show that the success achieved so far has come mainly from secondary rather than primary conditions. Talent has been entering the field that offered the greatest inducement and the quickest returns. Law, theology, medicine, teaching, the ministry, and politics have absorbed the best energies of the race. The success achieved has been splendid and commendable; but it does not require a prophet to predict that success in these directions has almost or quite reached its maximum. By testing the strength of material the builder can tell with certainty the weight of superstructure which a given foundation will support. The distinguished men of the race so far have risen upon the dead necessities of the masses. The sick must be healed, the ignorant must be enlightened, the vicious must be restrained, the poor must have the gospel preached unto them. While these pursuits are necessary, they do not touch the bed-rock of our economic structure. Those who reach distinction on such conditions stand as marble statues upon pedestals of clay. The primary sources of wealth are agriculture, mining, manufacturing, and commerce. These are the lines along which the intelligent energy of the race must be directed in the future. They must take the industrial initiative. The earth will yield up her increase as willingly to the skillful persuasion of a swarthy as of a fair husbandman; the markets of the world know no article by its color; steam and electricity, wind and wave, heat and cold, are blind forces, and therefore can see no race distinctions.

Last spring I received from my florist a fine rose bush that had been grafted upon a Manetti stem, with instructions that the Manetti must be buried out of sight, and that its shoots be pinched back as fast as they appeared above ground. The strength which its hardy roots derived from the soil was to be diverted from the natural course of developing the plant itself and infused into the more lordly rose, thus insuring greater vigor of growth and brilliance of bloom. I was forcibly reminded of the analogous situation of the Negro in the industrial world. While the race has, in a sense, been dealing with industrial first principles, it has, nevertheless, served only a vicarious purpose. The Negro has been suppressed below the social surface, and wherever an individual emergence appeared it was forthwith pressed back to the common level. The substance which

his sinews derived from the soil went to enrich, adorn, and glorify another race. But now, under the guidance of intelligence, the substance of his toil must be utilized to promote his own growth and expansion. "Each plant must grow from its own roots" is the botanical equivalent of the old mechanical adage, "Every tub must rest on its own bottom."

The Negro race, hitherto, has been as the vine which must cling to the tree or trail in the dust; but now it must imitate the oak, which gains independence of foothold and dignity among its rivals of the forest by sending its roots into the soil and expanding its foliage upon the happy air.

The highest need of the Negro race, and, indeed, of any race, is character. This is the chief aim of education, although it is not avowed in the text-books or school programs. It cannot be learned by recitation or rote, but must break gradually, as the dawn; and distill quietly, as the dew. Character does not consist of a single virtue, but is an assemblage of qualities that stamp the individuality and give it uprightness, dignity, and poise. The Negro must rely mainly upon the instrumentality of the schools. An acquaintance with the best men, purest thoughts, and noblest deeds that have influenced the world must necessarily leave a residuum of beneficial effect upon the character. "As in water face answereth to face, so the heart of man to man." The friends of the race are sometimes disappointed by the lack of moral earnestness too often displayed by graduates of schools maintained by their bounty. Here, again, it seems that their philosophy is at fault. Men do not become upright and virtuous because they are bidden to do so in proverb and psalm, any more than they can become wise or wealthy at the behest of the benevolently disposed. Physiologists tell us that the body grows by what it feeds on, and that the old cells and tissues are constantly being replaced by new ones. Character, too, is transformed by the nature of its nurture. How can character be developed, is the great puzzle of the educational world. Luckily for the human race, this question is completely answered by the Apostle Paul: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Moral and spiritual qualities are primary and eternal. Herein consists the one point of attachment between man and his maker. The Negro often complains, justly enough, that his acquisitions are ignored, and that he is not rewarded according to merit. But virtue, truth, integrity, and uprightness will be honored at sight the world over. And what if men should fail to recognize them? Primary qualities do not depend upon human recognition for their value. The righteous are always recognized on high. "Doubtless Thou, O Lord, art our Father, though Abraham be ignorant of us and Israel acknowledge us not." But what need we care for Abraham or for Israel when our qualities are appreciated by the giver of every good and perfect gift? A people whose feet are tenoned and mortised in the granite foundation of righteousness will overcome all the obstacles that beset them, however severe the persecution or ill-usage. The voice of heaven is ever whispering in our ear:

"Mortals, that would follow me,
Love Virtue; she alone is free;
She can teach ye how to climb
Higher than the sphery chime;
Or, if Virtue feeble were,
Heaven itself would stoop to her."

It requires sterling qualities of character to build up the life of a new people—something of the tough moral fiber of the early Romans or the moral austerity of the Pilgrim Fathers.

I have said that virtue is the preserving element of society. Every civilization that has been overthrown has declined through a lapse from the path of rectitude. Vice is destructive in its nature. The thief, the robber, the murderer, and, no less, those who indulge in the more refined and recondite forms of wickedness are destructive of the stability of social order. To a backward people in contact with civilization, virtue is necessary to save them from physical destruction. It is quite the general rule that such races are destroyed by the vices of civilization. The Negro race is not immune against the operation of sociological law. Civilization is a savor of life unto life and of death unto death. Sometimes a medicine is so drastic in its action that the patient dies before the beneficial reaction sets in. The criminal and moral status of the race is threatening its physical

continuance. Due allowance must be given to historic and genetic causes, to present social submergence and exculpatory circumstances; but the plain, unpleasant, threatening fact remains. If the American Negro does not conquer his vices he will be destroyed by them. It is not sufficient to say that ninety-five out of every hundred Negroes are orderly and well-behaved, any more than it would be satisfactory for a fruiterer to assure his customer that ninety-five out of every hundred apples in a barrel are sound. The vicious five must be suppressed or restrained. The Negro complains bitterly that the sins of the guilty are visited upon the innocent. Vicarious suffering, alas, is inevitable under our social dispensation. As a family shares in the distinguished deeds of its more fortunate representatives, so it cannot escape the odium which attaches to its vicious members. It is true that there is no caste in crime, which is a failing of weak human nature, and that criminals have no race, but are the common enemy of mankind; yet they are an especial bane to the people to whom their base blood binds them. The Negro bitterly bewails the misery of his lot and hurls fiery invectives against the cruel Caucasian, not necessarily because he loves righteousness and hates iniquity, but because the burden bears grievously upon him. The lamb denounces the ferocity of the wolf, not so much because of his own innate goodness of soul or because of the inherent deviltry of his wolfship, but because he is the certain victim whenever there is a test of strength. Denunciation of wrong does not necessarily imply a love of right. The violent denunciations hurled from the Negro press, pulpit, and platform are indeed natural ebullitions of feelings; but their effectiveness will be in exact proportion to the principles of righteousness which they inculcate upon the people whose cause they espouse. Responsibility cannot be shifted to the shoulders of the Aryan, whose cruelty and kindness to the African are strangely blended and balanced. It is not sufficient for the leaders of the Negro race to rely upon denunciation of others, however deserved that denunciation may be, or to tickle the people with flattering phrases or honeyed words of praise. There is also need of the severe moral castigation of the old Hebrew prophets. They should proclaim with emphasis and power that "righteousness exalteth a nation, but sin is a reproach to any people."

We sometimes speculate as to the destiny of the Negro race. Omniscience alone can tell what that destiny is to be—whether it is to be worked out in this land or in some distant continent. This is indeed a matter of little importance. Our concern is with development, not destiny. Civilization is growing to be more and more independent of locality or temporary abode. A people who have mastered primary principles can rejoice in the exultation, “Wherever my life is lived, O to be self-balanced for contingencies.”

The great truth which our Savior has taught us concerning the realm of righteousness also applies to the kingdom of this world: “Neither shall they say, Lo here! or Lo there! for behold the kingdom of God is within you.” The seeds of civilization will take root in any soil; but unless a people possess the inner qualification, it makes no difference where their lot is cast, they can only serve as “dumb, driven cattle,” and are a blight to any land afflicted with their presence. The Negro must get hold of the primary factors of civilization; then he can face the future, “with a heart for any fate.”

KELLY MILLER.

THE TWENTY-SIXTH OF JULY IN MY BOYHOOD DAYS.

It is a long, long time since I witnessed my first celebration of this national anniversary, and still I don't think that I should be addressed as an old man or considered as an uncle to my country; neither would I like to be compelled to say just how long ago it was.

Yet I shall remember that day, doubtless, till the end of my days.

We had just arrived in Greenville a few days previously as new-comers—new-comers of the earlier kind—not the blessed enlightened set of the present age.

It was a joyous, happy day to us, as children, who had been spending nearly two full months on the Atlantic ocean, pent up within the narrow confines of the *Mary Caroline Stevens*, where we had not heard the moving sounds of the fife and drum or seen the bright colors of a soldier's uniform apparently for ages.

Greenville was alive with music and noise (there was certainly good blowing and beating in Sinoe during those days) from the gray dawn of the early morning, when the first big gun was fired, at the foot of the flagstaff on the front street facing the sea, till the shades of evening were falling fast, and such small chicks as we were had to seek our roosts with the setting sun.

It did appear to us then (and very often since) as if we had never seen such beautiful soldiers before, arrayed in red, white, and blue, and the artillery company, dressed as French zouaves, in great flaming expansive red boombos, leather leggings, short dark-blue jackets, and blood-red fez, with long blue tassels—why, this company took the cake, filled our eyes, and amused us greatly; in fact, we were just tickled to death at this funny dress to us!

Colonel Dickerson, of huge and commanding proportions, whose imposing picture is vividly in mind till now, marshaled the military display up and down and through the town.

The celebration came off at the Presbyterian church, where the novelty of everything—the singing, the speaking, and the gay colors—completely bewildered us, so that to this day we can recall nothing distinctly except an expression from the oratorical flight of one of the star speakers on the stage, “I am a true Liberian!” and, by the way, we had great cause to remember this patriotic exclamation, as it proved to be the catch-word of a political party, with whom our newly found friends, the Priests, Mitchells, Craytons, Parsons, Browns, Lewises, Morrisises, Barlongs, Robertses, Mongers, etc., were not very kindly disposed, and they would not smile when the little new-comer boys would yell, “I am a true Liberian!” and I believe party lines are to this day as strictly drawn in that enchanting little town by the seashore. The Jews and Samaritans have no dealings.

Just a few years later we witnessed our first celebration at the metropolitan city of Monrovia. This was a *gala* day truly. We will never see the like again! Weeks and weeks before the time the little urchins at the different schools were talking and preparing for this day, buying little toy cannons and real powder from the stores, particularly from A. F. John’s and Gabriel Moore’s. The big urchins were building boats and mud and

stone forts down on the water fronts in the rear of Washington's and Cooper's, preparing for a great naval display and fight in the afternoon, when the old folks' celebration uptown in the M. E. church was over. Oh, you never saw such fun in your life! It was great. This was long before fireworks were common in the city. They were then, indeed, like angels' visits—few and far between. The only things approaching fireworks were turpentine balls and torches magnificently handled by the big boys all over the town that night, when the little urchins reckoned that the kingdom had come for true. They were so pleased. Pleased is not the word to use. They were completely wild, mad, crazy. There was no doing anything with them. You had just simply to let them alone.

There were no mail steamers at all stopping at Monrovia then, only a few sailing ships once in a while from the United States of America, Hamburg, Rotterdam, Bristol, and Liverpool, with now and then a man-of-war. Limited was our contact with the outside world. Our news from abroad was often three, four, five, and six months' old. A Liberian citizen to travel abroad and to return home again safely was looked upon, indeed, as one having come from the dead. This was before the days of kerosene oil, even, when the student had to strain his sight over the flickering, uncertain glare of the "palm-oil cup;" but those were grand old days surely! It does us real good to recall them! Nearly all the boys dressed alike—rich and poor—in good old American dungaree, denims, drills, and Kentucky jeans. None wore shoes except the very delicate, the sickly, and the boys who would be men even then, and every boy learned to swim across from McGill's to the island, and a few boys learned to cross two or three times without touching or stopping on either bank or shore. These were the heroes of the crowd.

It has always remained a mystery with me why the mamas in those days would fret so about the boys washing, and in fact whip them so severely, when it was such a healthful and graceful exercise. I can't recall to mind but one accident, when the sea-nettles (*nautili*) stung Charlie King (who was a hero) and poisoned his blood.

Boys of my new-found crowd and guild were far too busy with plans and engagements of their own to be found inside a

church-house on a Twenty-sixth of July day—no such thing was to be thought of—so I knew not what went on in the interior of the building; but it does appear to me now as if everybody observed the day and turned out, too, except the sick and feeble folk. Nobody was indifferent or took snuff at the goings on then, as they do now.

Later on I can recall the memory of a most delightful celebration in which a company of boys (I was a member) called the "Lincoln Guards" (named for and in honor of the immortal Abraham Lincoln of history) was assigned a prominent part on the program of the day. The living indefatigable and irrepressible Judge John Francis Dennis (still sound in mind and limb) was the honored captain, and the living revered ex-President Johnson was the worthy patron. There were nearly or quite 40 of us. If the roll were called today, I think the only answers of "present" would be from James B. Dennis, Gabriel D. Moore, John Henry Smith, John L. Fuller, and Samuel L. Benedict. I can't remember any more. The others have been mustered out of earthly service to join the ranks of the great majority above.

Later on still I can recall the memory of the celebrations as they occurred when I was a school boy in my teens.

The singing then formed the leading feature in the exercises on the program of the day. The choir was organized with great care fully a month before the day. None were selected who would not sing or who were known to be humbugs. In fact, we had masterful leaders, who ruled the choir as the pedagogue does his school. Our leaders were such gentlemen as Clarence O. Luca, the brilliant composer of our national anthem; Benjamin J. K. Anderson, Sr., the singer *par excellence*; Hilary R. W. Johnson, Jehu T. Dimery, William Henry White, and possibly one or two others which memory fails to conjure up for me at present.

The singing was always of a high order, as it appears to me now. We sung such pieces as "Like a Fairy Queen," "Hope," "Praise God in His Holiness," "The Hallelujah Chorus," etc.

In those days there were very few singing books in Monrovia except the old stand-by, the "Presbyterian Psalmodist," which helped out on every occasion and for all musical purposes, and I do not believe the present generation, with all the wonderful

improvements of the age, is yet much above the old book. Besides this "Psalmody," there were one or two copies of the "Opera Chorus," the "Psalm King," and another popular book, the name of which fails to come at my call.

And, to the praise of the young-men singers of those days, let it be said that every one felt it his bounden duty to see some lady singer well supplied with music—not simply the words, but the sheet music as well, which he copied in the most painstaking manner with his own hands; and to the praise of the young men, too, let it be said that every one saw some young lady safely through the darkness, the rain, and the mud (the twenty-sixth season is usually rainy) to the singing. They did not stand by and allow the ladies to make their way alone and unattended, except, possibly, by the little boy or girl of the family.

I don't believe the present generation outvies that set of youngsters in gallantry and social courtesy.

Those days have passed and gone by forever, and most of those noble young fellows with them, never more to return except in the spirit, as I believe they do every time the remnant of the crowd assembles on a Twenty-sixth of July day in one place.

They gather and hover around us and whisper into our hearts, "Be true and loyal. Don't faint and become discouraged. Stand by the old ship of state. There is a brighter day ahead, which we are enabled to see better from our higher plane of vision."

Yes; those days and men have passed and gone, but their memories and the recurring anniversary remain with us even today, and, we hope, forever!

All hail! Liberia, hail!
This glorious land of liberty
Shall long be ours.
Though new her name,
Green be her fame
And mighty be her pow'rs.

In joy and gladness, with our hearts united,
We'll shout the freedom of a race benighted.
Long live Liberia, happy land,
A home of glorious liberty by God's command.

All hail ! Liberia, hail !
 In union strong, success is sure ;
 We cannot fail.
 With God above,
 Our rights to prove,
 We will the world assail.
 With heart and hand our country's cause defending,
 We'll meet the foe with valor unpretending.
 Long live Liberia, happy land,
 A home of glorious liberty by God's command.

ALFRED B. KING.

THE RETURN OF THE EXILES.

A PROPHECY.

Rich in contentment, poor in purse,
 Thankful their lot is nothing worse,
 Old African Caspar and his wife
 Patiently pass the winter of life.
 Beneath the same roof, for fifty years
 They have lovingly mingled their smiles and tears,
 And kneeling together, they have given,
 Morning and evening, their prayers to heaven.
 Almost on the very ocean sands
 The house of African Caspar stands.
 On the east, as far as the eye can reach,
 Stretches away the sea-worn beach ;
 On the west a distant town is seen,
 With groups of forest trees between ;
 Far south, two arms of the ocean lie,
 Far north, a tall mountain cleaves the sky.
 From his western windows old Caspar sees
 A neat little cottage, half hid by the trees ;
 Hated alike by poor and rich,
 It is here Black Angela lives—the witch.
 Great phantoms of smoke that arise by day,
 And at night her lean candle's ghostly ray,
 And the stalking shadows, tall and gaunt,
 That make Black Angela's house their haunt,
 Coming and going with noiseless tread,
 Fill the heart of old Caspar with pious dread.
 Last Christmas, about the set of sun,
 After his hard day's work was done—

For even on holidays the poor
 Must struggle against the wolf at the door—
 With his great Christmas basket loaded down,
 Old Caspar had just come home from town.
 In the antique fireplace, blazing logs
 Roared and cracked on the huge fire-dogs;
 From the pot-hook a savory supper hung,
 The tea-kettle songs of comfort sung;
 While full in the blaze of the cheery light
 Old Caspar sat, as if charmed with the sight:
 The cat purred softly around his chair,
 The smoke from his pipe curled high in the air.
 "Good wife, Ruth," said Caspar, at length,
 "This basket has sorely tried my strength;
 I am failing fast, but to God be praise!
 He has already given me many days;
 And whenever the summons comes to me,
 I am ready to go, if I first can see
 My race and yours"—"no longer in chains!"
 Shrieked a voice as wild as a hurricane's.
 Old Caspar upbounded; down to the floor
 Sank Ruth; Black Angela stood at the door!
 "Oh, do not fear me, I am only a woman;
 Sit down, good Caspar, you see I am human;
 Some call me a witch, but certainly you—
 You have more sense than to think as they do;
 And though I confess I have some skill,
 I use it for good and not for ill.
 But how is this, neighbors?—have ye no chair
 For a poor lame woman, or none to spare
 An old witch like me?"
 "Nay, nay, good dame,
 I have tried to speak ever since you came,"
 Faltered Ruth—"sit down, our supper is near,
 And you shall partake our humble cheer."
 "Thanks, thanks, kind Ruth, but I came here tonight
 In this glass to show you a magic sight:
 That done, as fast as my foot can bear,
 I must hobble home; I have business there."
 While saying these words, from her gown she drew
 A quaint little glass, which she held to view:
 "See you aught but yourself in this mirror, Ruth?
 Does Caspar? No; 'tis as clear as truth!
 Now take it and gaze with all your eyes
 Till you see a marvelous picture rise!
 Be sure you speak not. Meantime, good souls,
 I will hold your cat here, and stir these coals."

As if knowing its mistress, the cat had crept
 Slowly toward Angela ; now it leapt
 Into her lap, where it sat and purred
 With a savage relish, while she stirred
 The glittering coals.

At last the witch cried :

"It is time ! it is time ! the goblins ride !
 See you anything yet ?"

"Not yet ; but stay,

I see something far off which comes this way ;
 It looks like—but no, it cannot be ;
 It looks like a fleet bound out to sea !
 It is ! it is ! and the wide-spread sails,
 How bravely they take the driving gales !
 More than a hundred ships ! They fly
 Before the wind ! They will soon be by !"

"Hush," cried the witch, "those very ships
 Are filled with the soldiers they call 'Thick-lips :'
 Sailors and soldiers, they have won
 Renown in the land of Washington ;
 And now with a holy, sublime intent,
 They seek that beautiful continent,
 Africa named, which they have sworn
 To redeem from the curse it has thus far borne."

"Oh, tell us, Angela, shall we live
 To behold these things ? For I would give
 Ten times the happiness of my life
 Only for this—would not you, good wife ?"

"African Caspar," the witch replied,

"Think you Black Angela can decide
 Upon life and death ? Look again in the glass
 Till you see a still stranger picture pass ;
 Be sure you speak not. Meantime, good souls,
 I will hold your cat here, and stir these coals."
 Then, poking the brands awhile, she cried,

"It is time ! it is time ! the goblins ride !
 What see you, Caspar ?"

"I see a cloud,

Now black as a pall, now white as a shroud."

"That is battle-smoke, Caspar. What more ? what more ?"

"I see a shoemaker at his door,
 Sewing his welts ; and I see a miller
 Leaning his grain against a pillar,
 And farmers plowing."

"Wait, wait, good souls,

Let me sprinkle a powder on these coals.

What see you now ?"

"I see a large town,
 Where crowds of people go up and down ;
 Chimneys and steeples and mansions high,
 And columns of smoke that reach the sky."
 "Now, mark you, Caspar, for what I say
 Most surely will come to pass one day :
 From Barbara west to the Senegal,
 From Fez to Cazemba—nay, through all
 Your beautiful Africa, towns like this
 Will prove hereafter that not amiss
 Was the ocean plowed by a thousand ships,
 Bearing the soldiers they call Thick-lips."
 Then grasping her staff that leaned on the wall
 Of the chimney-nook, "I have told you all,"
 Said she, "and as fast as my feet can bear
 I must hobble home ; I have business there."
 "Stay, stay," faltered Ruth, "our supper is near,
 And you shall partake our humble cheer."
 "I thank you, kind Ruth, but go home I must !"
 And she lifted the latch, when a sudden gust,
 Like a terrified thing that flies its foe,
 Burst open the door, and a whirl of snow,
 Driving straight into the eyes of Ruth,
 Quite blinded the good old dame, in sooth ;
 And the witch, before Ruth had recovered her sight,
 Was already far off in the storm and the night.

HENRY AMES BLOOD.

PUBLIC SCHOOLS OF LIBERIA.

LAWS, RULES, AND REGULATIONS GOVERNING THE FREE PUBLIC
 SCHOOLS, TEACHERS, AND SCHOOL OFFICERS—DIGESTED AND
 FORMULATED BY THE BUREAU OF EDUCATION, MONROVIA,
 LIBERIA, 1900.

Resolution providing for the appointment of a general superintendent of
 public instruction and common schools, and for other purposes.

*It is resolved by the Senate and House of Representatives of the Republic
 of Liberia in Legislature assembled :*

SECTION 1. That the President be, and he is hereby, directed
 to appoint, immediately after the passage of this resolution, an
 officer to be styled general superintendent of public instruction
 and common schools. Said officer shall superintend the oper-

ation of public and private schools, and see that the school laws are enforced. He shall issue to the commissioners of education circular letters of instructions and suggestions; he shall collect information concerning the condition and operations of common schools in the different counties and districts, and digest and report upon the same, together with suggestions and recommendations, annually to the legislature, and he shall visit all the schools in each of the counties at least twice a year, and he shall require all the school commissioners to visit the schools in each county at least once a quarter and report their visitation in their quarterly reports.

SEC. 2. It is further resolved that the commissioners of education shall make their quarterly reports to the said superintendent and shall be subject to his instructions and directions. The superintendent of education shall always prepare and send in with his report all bills relative to the educational interest of the country whose passage he may recommend. His salary shall be seven hundred dollars (\$700) yearly, with traveling expenses.

Any law to the contrary notwithstanding.

Approved January 26, 1900.

TO THE GENERAL PUBLIC.

In creating this department of education, it was the object of the Government to cause special attention to be given to primary and elementary training in the common schools.

It was felt that Liberia's future life and prosperity depended upon the educating of the youth.

A work to be well finished should be well begun. To educate our youth it is indispensable that we have good primary schools.

It is intended more than ever to give full attention to primary education.

1. It is hoped and justly expected that all the people will render hearty assistance to our work among the children.

2. It will be made easy for parents to purchase school books at low price. The price will be so low that any one can buy. In this way we hope soon to have a uniform system of school books throughout the Republic. The commissioner of education will sell these books at the published cost price, for currency, audited bills, or coin.

3. This department recognizes the fact that only good work demands good pay; therefore the following laws, rules, etc., are framed with the intention of improving the teacher and the teaching. This being done, we ask the officials of government in the several counties—the superintendent and subtreasurer—to aid the work by paying the teachers as promptly as possible.

4. It is the intention of this department to recognize the fact that teachers should be employed for their ability and not on political or sectarian grounds, the object being to educate the children with the people's money—not to benefit an individual.

5. The cause of education in Liberia deserves and ought to receive earnest support from all true patriots of the Republic.

Yours for education,

J. C. STEVENS,

General Superintendent of Public Instruction.

Monrovia, April 18, 1900.

THE SCHOOL COMMITTEE.

[AN ACT providing for common schools, Liberian Statutes, old Blue Book, p. 166.]

1. This act provides for a local committee for each settlement.

2. This committee shall consist of three good, honest, substantial citizens of the locality, having an interest in education. Sex ought not to be a barrier. They need not be highly educated, but should be able to read and write—intelligent and earnest friends of education. It is an honorary position.

3. The committee shall quietly observe the conduct of the teacher, shall keep informed whether the school is kept open the full number of days prescribed for each week, and at the end of the quarter shall sign or approve the teacher's report before he presents it to the school commissioner.

4. If the committee find that the moral conduct or reputation of the teacher is bad, that he acts in a way to make himself morally objectionable to the patrons of the community, or that he is unreasonably lax or irregular in keeping the school open, they shall make a written report of same to the school commissioner, who shall, in case of gross immorality, dismiss such teacher and forthwith employ a better. If the teacher shall be reported remiss in keeping the school open, the commissioner

will cause the salary bill of such teacher to be diminished in proportion to the time lost during the quarter.

5. The local school committee shall as early as possible select an acre of unimproved land, if in a rural district, or a lot, if in a town or village, in a healthy, central situation, and endeavor to obtain from the township treasury or the county school fund the price of said land, if to be purchased of a private individual.

6. Having obtained the means, they shall purchase said land by deed to themselves by name, to wit, to A. B., C. D., and E. F., school committee of the settlement of ———, and their successors in office forever, for educational purposes.

7. Having thus secured the land, they shall continually urge upon the people of the settlement or district the necessity of contributing the requisite material and the building of a good school-house thereon.

8. The school committee shall take an annual census of all children in their school district between the ages of six and eighteen years, male and female, Liberian and native, upon blanks to be supplied, and forward the same forthwith to the school commissioner of the county, who in turn shall forward said census to the general superintendent.

9. This census shall be taken during the time elapsing between the first day of October and the last day of November, and for each day actually employed in taking the same the census-taker shall receive of the county school fund one dollar.

10. The committee may designate one of their number as census-taker, or may appoint a suitable person not of their number, and in the latter case such person shall hand the census to the committee, who shall forward it as above directed.

11. The committee, upon being notified by the school commissioner of their appointment, shall meet and elect one of their number chairman and another as secretary.

12. Whenever any committeeman is found to be indifferent to the cause of education, or is known to collude with the teacher in making or approving a false quarterly report, or conniving at any wrong-doing on the part of the teacher, he shall be dismissed immediately.

13. Correspondence may be had with the chairman or the secretary of the committee.

14. The local school committee will not interfere with the workings of the school nor give any rules or laws to the teacher, but may coöperate with and assist the teacher in improving the outward or material condition of the school. In the school-room the teacher is supreme.

15. The committee are to be the eyes of the commissioner on the spot, to see whether the teacher is really teaching to the best of his ability under the circumstances, or whether he is idling by neglecting to keep the school open.

16. It is not the province of the committee to employ or dismiss teachers; that power belongs to the commissioner of education, but they are to prevent objectionable teachers from imposing upon and deceiving the commissioner in the matter of moral conduct and the regular performance of duty by reporting facts to the commissioner.

17. Whenever it occurs that the teacher is very incompetent or guilty of immoral conduct, or fails to advance his school so that the educational interests of the community are retarded, the committee shall report the facts to the commissioner, who shall examine the matter, and if the report is sustained by the facts the teacher shall be dismissed by the commissioner and a better employed. Should the commissioner refuse to grant relief in such case, the committee may report the facts to the general superintendent for investigation and relief.

18. If the committee know certainly that the school has not been opened at all during the quarter, they shall not sign or approve any report of the teacher for that quarter, and in that case, if a report is tendered them for approval, they shall refuse to sign and immediately inform the commissioner.

19. In all cases where the school has been taught any part of the quarter they shall sign the report and report all delinquences to the commissioner.

20. Whenever the committee succeeds in purchasing a school site or receives one by donation, they shall deliver the deed to the commissioner, who will cause it to be probated and registered and deposit the same in the county superintendent's office for safe keeping if in the leeward counties; in the Department of State in Montserrado county.

THE TEACHER.

1. The school is to be taught four days in each week and five hours each day.

2. The hour for opening and closing must be notified throughout the school district.

3. The following will be a good form of opening exercises : (1st) singing ; (2d) reading a chapter, a psalm, or a part of one from the Bible ; (3d) the Lord's prayer ; (4th) singing ; (5th) roll-call. The exercises may vary, but should never take more than half an hour. Fifteen or twenty minutes might be sufficient time.

4. Sectarianism and politics are not to be taught in school. Therefore teachers should avoid commenting on the Scriptures as well as partisan politics. Teachers are not employed to preach or make political speeches. All the people have the right to send their children to the public school without having their religious or political opinions tampered with by the teacher.

5. It is expected that the teacher in his conduct will be a good moral example to his school.

6. The ancient and erroneous practice of keeping beginners spelling a long time before commencing to read is to be abolished, and, instead, the primer or first reader and slate are to be used from the start.

7. The teacher shall keep a roll book or register in which shall be entered the names and ages of pupils. He shall call the roll of pupils every day and mark their presence, as they answer, with a cross-mark or X. If preferred, he may mark the absence instead of their presence in the same way.

8. Until suitable registers can be supplied by the Government, these registers or roll books must be made by the teacher, using foolscap paper. A form will be supplied to teachers to guide them in making these roll books. He shall report quarterly the number of visits received from the school commissioner and other distinguished persons.

9. It is absolutely necessary that the presence of pupils be daily indicated on the roll book, as it will be utterly impossible to ascertain the average attendance otherwise. Failure in this will subject the teacher to serious disapproval.

10. A scholar who has been absent fifteen days consecutively shall be marked "left" (L), and in making the roll for the next month or quarter he shall not be enrolled unless present, and in that case he shall be marked "returned" (R).

11. The teacher shall make out his report and have it signed or approved by at least two of the committee before he presents his bill for salary to the commissioner for approval.

12. All teachers employed in public schools shall be annually examined in the branches to be taught in the schools, and receive at each examination a teacher's certificate, which shall be good for one year.

Teachers shall be divided into three grades: Those who pass a satisfactory examination in reading, spelling, writing, arithmetic, as far as and including long division, and marking and keeping roll book, shall receive a third-grade certificate; those who, going further, shall evince a sufficient knowledge of arithmetic, through fractions, primary geography, grammar, through parts of speech, shall receive a second-grade certificate; those who still further understand arithmetic, through percentage, grammar, through syntax, have a fair knowledge of general history and history of Liberia and geography shall receive a first-grade certificate.

The standard of excellence will be gradually raised annually.

In all grades professional experience shall be counted in the applicant's favor. In grading or marking certificates 100 shall be the standard.

13. Applicants of good moral character will be examined and employed as teachers, without regard to religious sect, political affinity, or sex.

14. Teachers of the higher grade shall always be preferred, other things being equal.

15. The annual examination shall be held on the first Tuesday, Wednesday, and Thursday in February in Montserrado county; the second Tuesday and Wednesday in December in Grand Bassa; the third Tuesday and Wednesday in November in Sinoe, and on the first Tuesday and Wednesday in November in Maryland county. Should the commissioners in the leeward counties find it to be necessary and expedient, three days may be used.

16. The general superintendent will join with the county school commissioner to conduct the examination in a thoroughly impartial manner, and award certificates.

17. The teacher shall each day hear recitations in every study of each class. History and geography may be alternated, or taught twice a week. A lesson in the rudiments of music once a week is desirable, where possible.

18. Whenever it is impossible for the general superintendent to be present at the examination of teachers, the commissioner of education will associate with himself one person of the county, male or female, distinguished for educational ability and of unbiased mind, to assist him in grading the teachers according to merit evinced in the examination, in order to avoid the charge of partiality.

19. The salary of teachers will be fixed according to their grade, the first grade receiving the highest and the third grade the lowest sum. Until otherwise ordered, second-grade teachers shall receive thirty dollars a year more than third-grade teachers, and first-grade thirty dollars more than second-grade teachers.

20. A teacher only receiving a third or a second grade certificate may improve during the year so as to win a higher grade certificate at the next examination.

21. Any teacher examined and graded by the commissioner alone, feeling that he has not received justice in such marking, may appeal to the general superintendent, and appear before him for further examination, at a stated time, at his own expense.

22. While corporal punishment is allowed, yet it should be the last resort. All means of moral suasion must be exhausted before the rod is taken, and then should be used in moderation, according to the principles of the common law. The ablest teachers use the rod the least.

23. Corporal punishment should not be administered for mere failure to know lessons, but for persistent idleness and mischief-making it may be given moderately,

24. Vacations shall be from the thirtieth day of November to the second Monday in February, and from the fifteenth of July to the fifteenth of August.

COMMISSIONER OF EDUCATION.

1. School commissioners are referred to "An act creating an Interior Department" and "An act to improve the educational condition of aborigines and creating commissioners of education," approved January 23, 1869, and "An act creating a Bureau of Education," approved January 26, 1900.

2. Under these acts the following regulations are to be enforced :

3. The commissioner shall cause all persons desiring to teach in the public schools of the county to assemble at the county-seat on the day appointed. He shall call them to meet in the school-house, court-house, or other suitable building, where he shall examine them thoroughly in the branches to be taught. The teachers shall be examined in the presence of each other, but if a majority shall desire, visitors may be excluded during the examination. This latter provision is temporary.

4. The commissioner shall have on hand a list of the applicants present, and as the examination in any branch is concluded he shall mark the number of questions answered by the applicant in the proper column of his ruled list. At the conclusion of the entire examination he shall sum up the markings of each applicant.

5. He shall ask not less than twenty test questions in each branch, and in granting certificates shall mark them according to the following rule: Twenty questions being asked, each one correctly answered shall be equal to 5; thus, if ten questions out of the twenty are correctly answered the applicant is entitled to a grade mark of 50; if all are correctly answered, he shall be marked 100. If an applicant is examined only in the branches required for a third grade, and correctly answers all the questions, he may be marked as high as 100 on his third-grade certificate; so, also, in the second and first grades.

6. It is absolutely necessary for the peace, harmony, and prosperity of the cause that commissioners shall strictly avoid all partiality or favoritism. Every applicant must be marked and graded according to the merit shown at the examination.

7. The commissioner shall deliver the certificates awarded as early after examination as possible—say, within two weeks.

8. In employing teachers, the best qualified shall be taken. Regard shall be had not only to the ability but to the accept-

ability of the teacher. Where for any reason it shall appear that an applicant for employment shall be objectionable to a majority of the inhabitants of the school district, he shall not be forced upon the people.

9. Commissioners shall see to it that teachers keep a roll book in which pupils are enrolled, and that the roll is daily called and the presence (or absence) of scholars marked. For this purpose it will be well to examine the roll book at each quarterly visit, and as much oftener as possible.

10. The commissioner is directed not to sign or approve the teacher's bill for salary until the said teacher's report is duly made and in the hands of the commissioner. To make a teacher's report valid it must be signed by at least two of the three local school committeemen of the settlement or school district.

11. The commissioner shall visit each school in the county once in each quarter. It is not good policy to give notice of intended visits.

12. Within one month after the end of each quarter the commissioner shall make his report to the general superintendent of public instruction. Such report shall consist of a summary of all the items reported by the teacher, together with remarks touching the condition of schools in his county and their needs.

13. Arrangements will be made by the general superintendent with the Secretary of the Treasury, under the appropriation act, to supply the following school books and supplies to the counties: Barnes' Readers, Merrill's Word and Sentence Book (speller), copy books, slates, crayons, blackboard cloth, Reed's Introductory Language Work, Reed and Kellogg's Graded Lessons in English, Cook and Cropsey's Arithmetic, Frye's Geography, General History.

14. These books will be used in the public schools. They will not be given away, but will be sold at the prices published, and in payment audited bills, currency, or coin will be received by the commissioner of education. The prices are net cost.

15. The commissioner shall keep in his record book a list of all applicants examined and to whom certificates have been given, with their grade. He shall file for reference all teachers' reports. He should file the examination papers for future reference and defense. The commissioner shall appoint three responsible, intelligent residents, male or female, in each settle-

ment or school district, to act as a local school committee for that school district or settlement, and when that committee annually takes and reports the school census, shall approve their bill for such service, if found correct and reasonable. He shall forthwith forward said census report to the office of the general superintendent. It should not require more than ten days to take such census.

16. At the time of the annual examination the occasion should be used by the commissioner to deliver and hear short, pointed, practical addresses touching school-work and school needs.

17. The annual meeting of teachers should also tend to create a fellow-feeling, a greater interest in the cause of education, a greater zeal for the work, and might result in a teachers' union or association for promoting the general welfare of both pupils and teachers.

18. The commissioner shall furnish the general superintendent with a list of all applicants for teachers' certificates, marking the grade of all who passed and further marking all who are employed.

19. Where schools are situated as far as four miles from each other there should be a different committee for each school if suitable persons can be found.

20. The schools in each county shall be numbered from one upward. Where a county is divided into two or more districts, with a commissioner for each district, the schools in each district shall likewise be numbered from one upward.

21. The commissioners will report the number of schools in which all or nearly all the pupils are aborigines, giving the location of such schools. These schools will also, of course, be numbered among the others and so reported.

22. It is desirable that this bureau soon begin to extend the provisions of the act creating commissioners of education, approved January 23, 1869, concerning education of aborigines, and the commissioners are requested to carefully examine that statute with the view of coöperating with the bureau to put that act in execution, as means and occasion permit.

23. The general superintendent will endeavor to make arrangements to defray all or a part of the teacher's expenses while attending the annual examination meeting.

24. The commissioners of Montserrado county will each reserve two hundred dollars (\$200), in Grand Bassa, Sinoe, and Maryland, each, one hundred and fifty dollars (\$150), to defray the expenses of the annual census.

25. The school commissioner shall account quarterly to the subtreasurer for the school books and supplies sold by him, showing in said report the number of books, etc., on hand and the value of books sold.

26. In any case where the commissioner has sold or disposed of books and supplies and does not render account and pay in to the subtreasurer the full amount received by him for said books, his salary, or such part thereof as will equal said amount due on books, etc., shall be withheld to meet said payment. The subtreasurer will account to the Secretary of the Treasury for amounts received from sale of school books and supplies. The commissioner will not sell books to other parties until all the public schools have been supplied.

ITEMS.

THE MALARIAL MOSQUITO DRAMATIC EXPEDITION—INTERVIEW WITH THE MEDICAL ADVISER TO THE COLONIAL OFFICE.—Reuter's agency has received the following details of the expedition which has been organized by the Colonial Office to finally prove, to the satisfaction of the public at large, that malarial fever is directly attributable to mosquito bite. This scheme is dramatic in its details, as two who have never suffered from malaria have volunteered to live in a specially constructed hut, in what Dr. Manson, of the Colonial Office, describes as one of the deadliest places on earth, for the whole of this summer. Under conditions hereafter described they will make most important experiments. The two doctors who have volunteered for this work, and are on the point of leaving for the expedition, are Dr. Louis Sambon and Dr. G. C. Low. Dr. Sambon, who is of mixed English and Italian parentage, is an ex-surgeon of the Italian army, who for many years made a special study of tropical diseases in view of a government medical mission to Abyssinia, which was never carried out, owing to the Italian defeats in that country. He was dispatched by his government to specially study tropical diseases at Aldershot, Netley, etc. Finally he came to England as lecturer to the School of Tropical Medicine. Dr. Sambon has been making experiments with a view to establishing his theory that the disease

known as sunstroke in the tropics is not due to heat, but is of a parasitic origin.

Dr. Low, the second volunteer, is also attached to the School of Tropical Medicine, and only a few days ago made the important discovery that the terrible tropical disease of elephantiasis is directly traceable to mosquito bite and not, as has always been held, to drinking impure water.

In conversation with Reuter's representative, Dr. Sambon gave some particulars of the expedition. He said: "Dr. Low and myself seriously begin work on June 1st, by which time we shall have all our arrangements completed. We are leaving London immediately. This expedition was suggested by Dr. Manson in March last and was at once agreed to by the Colonial Office. The plan is as follows:

"In order to prove to the public that malarial fever is caused by inoculation from infected mosquitoes, and that a person who has never had malaria can live with safety in a malarial region, provided he be not bitten by those insects, it was suggested that arrangements should be made for experiments in this direction. With this object Dr. Manson and myself and a number of other doctors visited Italy and arranged a conference with the Italian doctors in Rome. We then went out to the Roman Campagna, and it was there and then decided that no better place could be found for our experiment. No worse form of malaria is to be found anywhere than that which exists in this fever-stricken area. It is indeed one of the deadliest spots on the globe. There are, of course, places just as bad in tropical Africa, but in the Campagna while it is possible to live under the worst imaginable conditions, one is within a few yards of all the civilization and resources of Rome, which is, I should add, itself perfectly healthy. The few people who live in the Campagna are the very lowest type of Italians. They suffer terribly from malaria, and the unfortunate railway men and others who have to seek their living in this swamp have to be constantly changed. Even with these precautions, the death rate is terribly high. Here, then, was the very spot for our experiment—a district composed entirely of swamps and literally alive with mosquitoes. Having got so far with the scheme, the next was to obtain official permission, and to find the men to carry it through. The assent of the Colonial Office was readily obtained and Dr. Low and myself elected to carry through the work.

"A specially constructed mosquito-proof house was then designed in which we are to spend the summer, and a spot chosen for its erection. We have hit upon a locality on the line of railway running from Rome to Tivoli, and here we shall commence our work on June 1st. The house will be put together at a spot about a mile from the little station of Cervellata, thirty minutes' run by rail from Rome, where a colony of Lombards are trying to reclaim that part of the Campagna. So far as malarial conditions are concerned, no place could be worse, and the malarial parasites are, of course, exactly the same everywhere. The great point is that two men who have never had malaria should live during the whole of the

malarial season, from June to October, in a spot where people are continually dying from the disease and where one night's sojourn under ordinary conditions would certainly mean an attack of fever. But, acting on the theory that the disease is due solely to mosquito bites, we must see to it that we are not bitten; so during every night, the chief time of attack, we shall seal ourselves up in our mosquito-proof house. In the daytime we shall, of course, go out and pursue our work in the open air, but the chances of being bitten by this special species of mosquito in the daytime are very small. Our contract with the Colonial Office is to live here and not to get bitten. If we do not get fever it will be proof positive that our theory is correct; but if, on the other hand, we do get malaria it will not prove the contrary, but will be merely evidence that we have been bitten. The house in which we shall live is a specially constructed wooden building, with double casements, all carefully covered with special zinc mosquito-proof netting. This material has also been placed under the eaves of the roof, and we have a special system of double doors and curtains in the entrance porch. There are, of course, no chimneys. In addition to bed-rooms for ourselves and our servant and a dining-room, there will be a specially fitted laboratory. Besides these precautions, we shall also have mosquito nets round the beds. Another part of our experiment will be the dispatch to London of live mosquitoes that have sucked the blood from cases of benign tertian fever (the mild form of the disease). These will be sent to the School of Tropical Medicine, and Dr. Manson's son and other doctors there will, by thrusting their bare arms into a box of these infected insects, allow themselves to be inoculated. As I said before, none of us have any doubt of the truth of our theory; but it is considered necessary to conduct these dramatic experiments in order to convince that portion of the home and colonial public which still remains skeptical."

Reuter's representative then called upon Dr. Patrick Manson, medical adviser to the Colonial Office, who expressed himself on the question as follows: "This expedition has not been undertaken for the purpose of proving the truth of the theory that mosquitoes are the carrying agent of malaria. This has already been proved to the satisfaction of scientific men, but rather to convince the public and those in the tropical colonies that such is the case. If we succeed, and of that I have no doubt or I should scarcely encourage men to expose themselves to grave risk, the effect will be far-reaching, for not only will the housing of our colonial staff be changed, but the type of men will tend to change also, better men offering for a less dangerous service.

"Further, there will probably be a reduction of fifty per cent. in the cost of administration; in fact, our tropical colonial system will be completely revolutionized. I was so impressed with the truth of the mosquito theory that I asked the government to prosecute further inquiry. To this Mr. Chamberlain, whose insight even in matters of science is remarkably acute, and who has, moreover, the courage of his opinions, readily agreed, and a grant was sanctioned, and now Drs. Sambon and

Low, who are to conduct the experiment by living until next autumn in the worst possible malarial district, are starting on their journey.

“Mosquitoes infected with malaria are to be sent home and used to inoculate certain volunteers in England. I have every hope that these gentlemen will return, and that we shall be in a position to speak authoritatively to the public on the means of the prevention of malaria.”

DEATH OF JUDGE R. H. GIBSON, OF LIBERIA.—The announcement of the death of Judge R. H. Gibson, of Cape Palmas, Liberia, which is reported to have occurred on the 26th ultimo, notifies the loss of one of Liberia's men of note and prominence. His honor R. H. Gibson came to Liberia from the United States in 1835, and was one of a large family, including an elder and a younger brother. On his arrival at Cape Palmas, the deceased judge, with his two other brothers, were under the tutelage of Mr. Thomas Jackson, one of the pioneer settlers at Cape Palmas, and father of the editor of the *Lagos Weekly Record*; and it is characteristic of the sound bent imparted to their minds under this tutelage and the abilities of the Gibson brothers that all of them rose to positions of eminence and responsibility in the country. The eldest brother, the Hon. J. T. Gibson, was for over a score of years superintendent of Maryland county and Vice-President of Liberia, and often had the Chief Magistracy of the State within his reach if he had been inclined to aspire to the responsible post. The younger brother, the Hon. G. W. Gibson, of Monrovia, has filled uninterruptedly numerous high appointments in both church and state, and holds at present the important posts of Secretary of State for Liberia and president of Liberia College. The deceased, who was the second brother, was noted from his youth for his thoughtfulness and reflective turn of mind, and developed into a steady, intelligent, matter-of-fact man, with a fund of common sense and a firmness of character which was exceptional. He filled many subordinate posts of responsibility, and eventually became judge of the court of quarterly sessions and common pleas, which post he held to the time of his death. The deceased judge displayed a firmness and uprightness of character which lifted him completely above cavil and elicited for him unqualified respect on all sides. His was that unique and striking individuality which, though unobtrusive and non-presumptuous, asserts itself in the way of inspiring the confidence and trust of all, and thus succeeds in becoming the support and guide of the life in which it moves; and the community of which the deceased judge was a member will undoubtedly realize that by his death a factor has disappeared from the life of the country which constituted a strong support in the social and political aspects of that life. Liberia has need to mourn the loss of her prominent men, who are fast disappearing, for they possessed a physical and mental power which does not obtain now-a-days, and their places will be difficult to fill; and it will not be easy to fill the void which the death of the late Judge Gibson, of Cape Palmas, has created.—*The Lagos Weekly Record*.

THE TREE UNDER WHICH LIVINGSTONE'S HEART WAS BURIED, THE NEW MONUMENT AND THE OLD INSCRIPTION.—The famous old tree, with its inscription, that marked the burial place of Dr. David Livingstone has been brought home to England.

Livingstone is the only African explorer of any great importance who won the affection of the natives.

The portion of the tree on which the date of Livingstone's death was inscribed has been brought home and placed in the rooms of the Royal Geographical Society in London.

The great missionary explorer died at Banyema, on Lake Bangweolo, in what was then the unknown heart of Africa. His faithful native followers embalmed the body and brought it to the coast. Dr. Livingstone's remains now lie in Westminster Abbey, but the heart of the explorer was buried under a tree beneath whose branches he had breathed his last. One of his men, Jacob Wainwright by name, carved an inscription on the tree, and before leaving they gave the strictest injunctions to Chitambo, the native chief, to keep the grass cleared away so as to save it from the bush fires which every year sweep over the country and destroy so many trees.

It was not visited by any white man for more than twenty years, although a bronze plate was sent out by Dr. Livingstone's daughter to mark the place where he died, and valuable presents were sent by the Royal Geographical Society to the chief to induce him to protect the plate. After many vicissitudes the bronze plate was handed over to the new Chitambo by Captain Bia, and a *procès verbal* was drawn up by the Belgian officers, the chief and his principal headmen affixing their marks in the presence of witnesses. Unfortunately, the tablet was stolen within a short time of its erection in Chitambo's village by an Arab slave trader who was raiding the country. Neither Captain Bia nor Lieutenant Franqui visited the actual spot where Livingstone died, and the first European to do so was Mr. Henry Glave, who was making a journey across Africa in the interests of an American magazine. Unfortunately, Mr. Glave died on the West Coast as he was on the point of returning to Europe.

Mr. Poulett-Weatherley was the next white man to visit the tree, and he at once wrote home stating that, although the tree was still standing, it was in an advanced state of decay, and must soon perish, involving the destruction of the inscription unless some steps were taken for its preservation. Two years ago, in the discussion on a paper before the Royal Geographical Society descriptive of Mr. Weatherley's explorations in Central Africa, Mr. Alfred Sharpe, C. B., Her Majesty's commissioner in the British Central Africa Protectorate, suggested "that the Royal Geographical Society should take steps to have cut out of the tree the section which contains the complete inscription, and that it should be sent home and placed among the other relics which the Royal Geographical Society possesses.

"It would," said Mr. Sharpe, "not only be an interesting reminder

of Livingstone and the great work he has done in Africa, but it would also be some evidence of what African natives can do; it would be a record of the love and regard which they must have had for Livingstone when they carried him so many miles and brought him to Kabenda, where he died."

A new stone memorial will be erected in place of the tree. It is in the form of an obelisk twenty feet high with a cross at the top. Bronze tablets will be placed on opposite sides of the monument.

One of these will bear this inscription:

"This monument occupies the spot where formerly stood the tree at the foot of which Livingstone's heart was buried by his faithful native followers." On the trunk was carved the following inscription: "David Livingstone, died May 4, 1873. Chuma, Souza, Mniasere, Uchopere."

"THE AMERICAN NEGRO AND HIS PLACE."—The *Nineteenth Century* for September contains a striking article bearing the above title, written by Miss Elizabeth L. Banks, an American lady. We have long been of the opinion that the real cause of the race problem, which seems a puzzle to the fair author as to many others, lies in the mistake made by the educators of the Negro in the South in making no distinction in the training they have been giving to the Negro between the Negro pure and simple and the Negro with a large infusion of Caucasian blood, or rather the white man with a few drops of Negro blood in his veins. Miss Banks says:

"I know of nothing more pathetic and more tragic in the North than the loneliness of the situation in which persons, both men and women, who are only slightly allied to the Negro race find themselves. The really black Negroes have associations at least with other blacks, but for the 'white Negroes' there is nothing but isolation from all human kind. Association with the pure-blooded blacks is distasteful to them, while companionship or equality with the whites is denied them. They are tolerated only at a distance. It matters not how refined, how beautiful, how intelligent, how well educated the light skinned Negro and negress may be, they are outcasts—outcasts by their own choice from the blacks, outcasts by the horror and repulsion felt for them from the whites. Where shall they go; with whom shall they associate; with whom shall they mate?"

We have never been able to understand how people so nearly white in blood, color, hair, and eyes as those who evoke the sympathy of Miss Banks can be called Negroes; but they are by American usage classified and labeled as Negroes, and by a superficial philosophy are expected to feel and act as Negroes.

After the Civil War, when the education of the freedmen was thought indispensable to the peace and harmony of the races, attention was devoted chiefly to these children of white people, under the assumption that, being closely allied to the whites, they were more intelligent and

would assist in an easy and ready solution of the race problem. The result is that a large number of these people have received a liberal education, while the Negro proper has been to a large extent neglected; but the effect of the education of the miscegen has not been what was expected. Instead of ranging themselves with the Negroes and teaching them their place, they naturally, having received an education equal to that of their fathers and half-brothers, aspire to share with them the social privileges and political honors of the country. This, of course, their fathers and white brothers resent as against the traditions of the State and impossible to the descendants of slaves. These "white Negroes," as a rule, ally themselves with the Republican party—the party of Abraham Lincoln, who freed the Negro—and become tools in the hands of leading white Republican politicians to get the Negro vote, and are forced by these white "bosses" into such offices as they think fit for Negroes, and through these educated and favored "white Negroes" a constant agitation is kept up for office and precedence. This, then, is one fruitful source of the complications of the race problem. The philanthropic educators planted their vineyard, they supposed, "with choice vine," but now that they look that it should bring forth grapes, it has brought forth wild grapes. They begin to realize how futile it is to expect grapes of thorns or figs of thistles. They are beginning to see how impossible it is for octoroons, quadroons, or mulattoes to feel as Negroes feel, and take their places cheerfully in the affairs of the nation as a distinct and separate race, realizing their distinct and separate place and work. It ought to have been recognized in the beginning as an elementary truth that such persons cannot so range themselves, because they are in fact, if not by legislation—or, rather, *legisfaction*—not a distinct and separate race from the whites.

The New York *Evening Post*, September 16, refers to this subject as follows:

"Contributors to funds for educational and philanthropic work among the Negroes in the South, in view of the recent race troubles in some of the Southern States, are inclined to withhold at least a part of their customary assistance, and to ask the several boards and societies in charge of the work there some awkward questions. Men long active in the work admit that they were never so discouraged as now. This comes from the growing skepticism of friends at the North, who are beginning to wonder whether there should not by this time be enough progress shown to check these violent outbreaks of crime.

"The men at the head of the organizations that are doing most of the educational and religious work in the South are also inclined to take time to consider whether they are working along just the right lines, and although they feel that their methods are justified by results, some of them are discouraged by the small showing they are able to make as compared with the vast need. When Booker T. Washington came back from Europe a few weeks since, more discouraged than ever in his life about his own race, he suggested the idea of a conference of leaders. This con-

ference is to be held at the Church Mission House in this city, toward the end of next month, and acceptances to attend it have been received from all of the secretaries of organizations having work among the colored people."

It is gratifying to know that the men at the head of the southern educational work are "inclined to take time to consider whether they are working along just the right lines."

It is to be hoped that they will be disposed to recognize and act upon the truth that nature must be studied and listened to in all efforts at racial classification. No arbitrary or artificial arrangements will on the great questions of race be satisfactory in their working. Every creature of God is capable of the civilization which it needs. Nature cannot be safely thrust out with a pitchfork. If we work in harmony with nature we are bound to succeed; working against her, the difficulties are insurmountable.

The Negro, pure and simple, knows his place and his work, and now that more attention is being paid in the South to his liberal education, he is beginning to render effective help towards the solution of the race problem. The speech of a pure Negro, Professor Council, reprinted in this issue, shows the direction to which educated leaders among the genuine Negroes in America will point their people—a direction in which, avoiding politics, they will have the earnest sympathy and co-operation of the white people, and a permanent and satisfactory solution will be reached of the perplexing problem which now harasses the two races.

Miss Banks closes her interesting article with the following remarkable words, which will be appreciated by every intelligent Negro in America acquainted with the subject:

"Where is the Negro's place? That is the question the people of my country are engaged in trying to answer. That is our Negro problem. We look forward to the time when the Negro shall come into his place and inherit his own kingdom, but that kingdom, though it has been sought, has not been found, and the majority of us believe it can never be found within the borders of the United States."

This is not a new idea. It has been recognized by every great statesman in the United States from Jefferson, Madison, and Monroe down, and was the origin of the American Colonization Society, who selected Africa as a seat for that unique kingdom; but no American Negro is in a condition to inherit it who has not arrived at, at least, a conception of a *modus vivendi* with the white people in the United States. This rising Negroes like Professor Council are endeavoring to establish.—*Sierra Leone Weekly News*.

WEST AFRICAN WOMEN INFLUENTIAL.—Miss Mary H. Kingsley says: I do not desire to say anything uncivil about any lady, but I sincerely wish that the African woman had not imposed upon the mind of the African explorer the idea that she was a down-trodden worm, because by so doing she has made it almost impossible for any one to write about her calmly without coming to be regarded as unfeeling. Now, if I tell you that the

African lady is a very cheerful personage, that she has a temper of her own, and so on, what would you think? Most likely that I am unfeeling or, being a woman, spiteful, and you would be wrong and I should unintentionally have led you astray; for, truth to tell, I do not think any one is fonder of African women than I am, and I am sure no one esteems more highly their kindness, shrewdness, and sound judgment. But I cannot weep over them as worms. If I had a tear for their affairs I would drop it for the man who roused the anger of the African woman.

I remember two minor tragedies that I think justify me. Once upon a time down in Ka Kongo there was anxiety in the hearts of some friends of mine, white men—traders, I need not say—who had acquired from the government a large tract of land and left it as it was, unused. The government, intent either on progress or acquiring money—the things are so mixed in West Africa that it is difficult to decide which—determined to levy a tax upon all land that was not cultivated. My friends on receiving their tax paper were smitten with an ardor for agriculture impossible adequately to describe in brief, but your trader never recklessly plunges into wild expenditure. "Sufficient is enough," and the head agent decided that manioc just dotted about the property sufficiently far apart to allow of each plant having a chance of developing unhindered by the shade of its neighbor would be the best form of agriculture to meet the case.

Now when the head agent of a factory thinks a thing, it is like a sea captain thinking. The thing in question is done, and, unless fate interferes, there are no ifs or buts about it. So a gang of professional agriculturists were hired to plant that manioc. Ladies are agriculturists in West Africa. The under junior assistant in a well-conducted factory has to do everything he is told, whether he likes it or not.

Well, if I remember rightly, it was on a Monday morning, about eleven o'clock, when the powers that be were calmly attending to their duty to the firm on the beach and in the counting-house and shop. Strange sounds came from the agricultural district—sounds of strife and discord—and the English word "Help!" That word never fell on deaf ears with my friends; so head agent, sub-agent, store-keeper, and book-keeper flew as one man in the direction of that appeal, and saw a sort of black haycock of considerable size in the middle of the field. From the heart of that haycock came English words—great, strong words. The awesome presence of the powers scattered the haycock, and the employer of the English language in question got up and continued his remarks to the accompaniments of: "Get along, white man," "Suppose you dandy boy," "Head big too much," "Yah! Chei! Hei!" "You dirty water-price bundle," "I 'spectable married woman," "Boom Dios," and much more in African.

The head agent commanded calm, and all ended happily. It seems that the under junior assistant, desiring to carry out orders, found great difficulty in doing so, owing to the ladies who were planting manioc gathering into groups, and placing the slips too close together, while they carried on conversation. Of course, this would not end in a suffi-

cient area being brought under cultivation, so he had striven all through a long, hot morning to break up the groups. The ladies obeyed, up to a point; but when it came to the use of swear words, to the effect that they must plant "one," "one," namely, far apart and out of convenient conversational range with each other, they would not stand it, and they "went for" him. Those women who tilled the soil were not worms.

Tragedy number two took place under our own government. There was a beautiful young black government official, in uniform complete, and Fate ordained one day that he should be told off to superintend the coaling of a little gunboat. The coaling was being done by ladies. He, full of zeal and desirous of demonstrating it, shouted, talked, and gave directions to those ladies as he stood, uniform and all, under the government flag, on the government quay. They went on with their work merrily, and paid no attention to him. Presently, other government officials being about, he, still desirous of demonstrating his zeal, cuffed one of the ladies and said something disagreeable. They turned upon him, threw him into the thin black batter that goes for water in that part of Her Majesty's dominions, and went on with their work. A sicker chicken than that man when he returned to society you never saw. His uniform you could not see for mud, and the other government officials behaved in an unfeeling way; they roared with laughter.

"So much," as old Peter Heylin would say, for the working class African woman. The African aristocrat woman I will tell you about some day, if you desire it. In conclusion, I must draw your attention to the fact that there was one African explorer who understood African women—he no less than the man who first discovered the outfalls of the Niger river, Richard Lander. I beg to give you his own words:

"I take this opportunity of expressing my high admiration of the amiable conduct of the African females toward me. In sickness and in health, in prosperity and adversity, their kindness and affection were ever the same. They have danced and sung with me in health, grieved with me in sorrow, and shed tears of compassion at the recital of my misfortunes. When quite a boy, and suffering from fever in the West Indies, women of the same race used to take me in their arms or on their knees, sing and weep over me, and tell me not to die, for that my mother would break her heart to hear the news, and, pointing to the ocean, they cheered my spirits by saying that it laved the shores of England, and would shortly bear me upon its bosom to my distant home. In fine, through whatever region I have wandered, whether slave or free, I have invariably found a chord of tenderness and trembling pity to vibrate in the breast of an African woman, a spirit ever alive to soothe my sorrows and compassionate my afflictions, and I never in my life knew one of them to bestow on me a single unpleasant look or angry word."

I, infinitely inferior to Lander, and only a woman of his race at best, yet with a wide knowledge of African women, say, with all my heart, his appreciation of them has been justified in my experience, and never a single unpleasant look or angry word have I had from an African woman.

Many a time have I had angry words with African men, and have just said, "Stuff; don't make a fool of yourself. Where is your mother?"

"I'll tell your mother!" is no idle threat to a West African, who is a man, and not a mere by-product, as chemists would say, of what is called civilization, for the African man loves his mother with a love he gives no other living being. Elsewhere I have tried to tell you how in West Africa women have their private property legally on an equality with man; how they have great tribal societies; how they can only be kept in order by the men playing some variety of Mumbo Jumbo upon them. They never completely believe that the men's secret society is really a great spirit. They have a great secret society of their own, you see; but nevertheless they fear the secret society of the men because it can take their children and their chickens and hit them with whips, nay, even kill them, and, similarly, their secret society is feared by the men, for the women do the cooking, and can put bush in their chop, and the West African man knows what that means—sickness and trouble.

THE MARINA THOROUGHFARE.—Lagos enjoys a commercial reputation which ought to insure for it the possession at least of one good street or thoroughfare. Unhappily, however, the Colony is governed under a system in which public improvement of a local kind meets with scanty consideration, except in so far as such improvements tend to promote the comfort and convenience of the officials who govern. This irrefutable fact is strikingly exemplified in the recent proposal to establish a public telephone service. Although the money guarantee required by the authorities has been given, the service is still *non est*, and probably will continue to be so for many years to come. It afforded a grossly ludicrous commentary upon the effort of the Liverpool Tropical Diseases to improve the condition of life for Europeans in West Africa, that at the very time when the medical school was passing its well-meant resolution Europeans were living in dwellings in Lagos, the frontage area of which was a mass of stagnant water and mud nearly a foot in depth. That such a state of things is due to official indifference cannot be gainsaid, nor is the blame minimized or averted by the contention that the situation of the colony is low and difficult of successful drainage. The insular position of the town is a positive disproof of any such theory, scientific or otherwise, for if the land did not rise above the water-level the whole place would be submerged, while the success which has attended an effort to improve the Marina at one point proves that such improvement is both practical and easy if set about in the right spirit and way. The general spirit of indifference inspiring the official mind in regard to public works of this kind is infused in the attempts made, and as a consequence the work is conducted in a haphazard and indifferent fashion, large sums of money being expended annually for no appreciable purpose.

An investigation of the ways in which and the objects upon which the annual vote of two thousand pounds for "roads, streets, and

bridges" has been expended for a number of years past would reveal an absence of definite purpose and method and useless waste of money, the enormity of which would make it nothing less than scandalous. Of all the haphazard expedients and many experiments resorted to for improving the streets, none have proved so effectual as that introduced and carried out by a non-expert at the eastern end of the Marina, near the powder magazine. Acting on the common-sense principle that the best plan to prevent the streets from being affected by the rain is to so regulate the leveling as to make the water run off as fast as it falls, this layman used the Apapa earth, which contains a sufficiency of clay to make it a substantial and durable upper layer for the streets, and by regulating the accretion put on in such wise as to give a gradual slope to the surface from the upper end of the street to the end of the embankment wall, he has transformed that section of the Marina and converted it into a substantial and ever-dry thoroughfare. He often expressed his ability to improve the whole of the Marina in this way, and there is no reason why the whole of the Marina should not be improved upon this sensible and simple plan. The authorities, if they have their eyes open and really desire to effect such improvement, have in the eastern section of the Marina a model of the way in which it can be done, and all they have to do is to follow it. In the interest of the health of the European population, who reside mostly on the Marina, it is necessary that some effectual means for improving this street should be adopted and the calamity averted of another fever-breeding mud pond confronting the European population at the next rainy season.—*The Lagos Weekly Record*.

A TRAM-ROAD FROM MILLSBURG TO ARTHINGTON.—A tram-road for a steam tram-car, leading from Millsburg to Arthington, is much needed, for the reason that the distance from Millsburg to the outer edge of Arthington is about five miles, and all luggage and produce have to be carried principally by men on their backs and heads, there not being sufficient ox-carts to meet the demand. There is always something to be carried to and from Arthington, and so it is in all other settlements where the people are laboring.

I have noticed that the ox in Liberia cannot do much at drawing the cart from 10 o'clock a. m. to 2 p. m. He is not able to endure the heat of the sun while working. Therefore they cannot make more than two trips a day in the dry season. Thus you see, at this rate, if a man had a great quantity of freight he would be a long time moving it unless he had several carts.

I hope I am not wasting time and paper. I trust somebody will consider this and make some efforts toward it. But I am afraid it will only be said, "It is a good thing," and that will be the end of it. Now, to put such a project in operation it requires men—and that, men of means. In view of this, then, I am speaking to our Liberian men of means.

There should be, first, a company organized with such an amount of

capital as would be deemed necessary, after they shall have found a possible way for the road. A fairly level road could be surveyed out from Millsburg to Arthington, following the banks of the St. Paul until you reach the Muhlenburg Mission creek, at which turn and follow it until you reach the cross-road near Mr. L. Bracewell's place in Arthington.

Four stations, built on the cheapest scale, for the accommodation of passengers and freight would do for the present, at the following places: One in Millsburg, one at Muhlenburg mission, one at the cross-roads near the residence of the late Mr. Solomon York, and one at the cross-roads near Mr. L. Bracewell's place. Second-hand railing and a locomotive capable of making a speed of 25 miles per hour might be obtained either in England or the United States at a very low price. A locomotive with this speed would make the last station in Arthington from Millsburg within about 12 minutes. About three carriages, all that would be needed for a beginning, size 15 by 8 feet by 5 feet high, could be constructed out of the material of this country. The first thing I should have mentioned is, Is there sufficient inducement for such a project? Of course there is. People will move from place to place more regularly where there is facility for traveling. I have heard many persons say they would go to Arthington, but they dread those hills they have to climb; and there are many people who live there would go to Millsburg, but they fear the long walk. Therefore I believe we should have plenty of passengers. Now, in regard to freight, the firm of Messrs. Hill & Moore alone, to say nothing of Messrs. H. Tayloe, W. T. Carter, J. C. Tayloe, and all of the large coffee growers in Arthington, shipped from Millsburg during their business year beginning July 1, 1898, 752 bags of coffee, each 130 pounds; 490 bags of kernels, 97 bags of ginger, and 666 pounds of rubber. I am not prepared just here to say how much of cotton goods, crockery, hardware, salt, etc., were carried up during the same time. Hill & Moore shipped a total of 1,339 bags of produce exclusive of the rubber. Suppose the rest of the merchants and farmers shipped three times that quantity, there would be 5,356 bags. Suppose the company charged ten cents per bag, there would be \$535.60 made; and suppose goods to the same amount were carried up, there would be a handsome income of \$1,071.20.

Now, the men who go into this enterprise must not expect it to begin to pay them under eight or ten years, or during their lifetime. They may pass from the stage of life and leave the benefit for others to reap; and, moreover, they should go into it more for the sake of humanity than for personal gain, with this as their motto: "For the good of humanity, whether we gain or not;" and God will bless it. I am one who humbly believes that if we would begin such an enterprise for the good of the people, in the truest sense of the word, we would be more acceptable with the Lord than we would be on our great pretense of loving Him, and leaving our brother outside of the question.

God keeps the "Sarah Ann" running because father Irons built her more for the good of the people than for personal aggrandizement.

In conclusion, as I have before said, I am speaking to Liberian citizens who have the control of means with which to put it on foot. It can be done by a set of patriotic, straightforward men. God has given us a glorious and rich country, given up to be the richest on the globe, and we should develop it.—*The Baptist Monitor*.

THE THIRTIETH ANNIVERSARY OF BREWERVILLE, LIBERIA.—On the 27th ultimo the citizens of Brewerville celebrated the thirtieth anniversary of the founding of the settlement. Mr. J. B. Munden, the recognized father of the settlement, and Mr. Wilson Slight were the leading spirits of the movement.

At 10 o'clock a. m. the citizens formed in procession in front of the residence of Mr. J. B. Munden, on a spot where the first thatch hut was built by the emigrants after their arrival to the place for a home. From that spot the procession, with music, marched to the Baptist church, where the anniversary exercises were conducted under the chairmanship of Mr. A. J. Mathews.

Rev. C. A. Lincoln read the Scripture, and prayer was offered by Rev. A. Cartwright. Captain H. R. Phelps delivered a very striking and enthusiastic introductory address, after which Mr. J. B. Munden was introduced as the chief orator of the occasion. Among the many interesting utterances made by the speaker, he said that the Lord had blessed him in a measure above merit. He felt it a high privilege to be blessed with uncommon good health for seventy-five years—his present age. He was pleased to say that over thirty years ago he heard of Liberia as the home of free Negroes, when he was in America, and at once made up his mind to leave his native land and come to the land of his fathers, where he might breathe the pure air of freedom and true manhood, and not only so, but where, with others, he would find room for the expansion of his energies in helping to make permanent the inheritance allotted to the sons of Ham by the great beneficent Father.

Arriving at Menrovia on the 22d day of December, 1870, from the ship *Golconda*, he remained there a few days, from thence in company with others of the same emigration he came to Brewerville. Here he has been ever since without one hour's regret. He said that according to the time allotted to man to live he felt that he would not live much longer; hence he desired to say something to encourage the rising generation. He admonished the young people to take advantage of every opportunity afforded to them to obtain an education, so that before the expiration of another thirty years they may be able to write the history of their settlement to form a chapter to be used by the future historian who would write and publish the general history of Liberia. He sat down amidst great applause.

Rev. A. Cartwright, Hon. E. L. Parker, Rev. C. A. Lincoln, and Mr. Wilson Slight followed the first speaker with very appropriate and satisfactory addresses. The Hon. Mr. Parker said that he had been blessed to

follow the path of the pioneers to Brewerville about twenty years ago, when quite a lad, under the care of aged parents. Since then his father had been taken away, as he trusts, to heaven. He had gone about eight or nine miles up the interior, and there had planted a large coffee farm and a Christian station which he hoped would prove much good in helping to civilize and Christianize the natives. He was hopeful, because the government had already established a public school at that point for native children, taught by a civilized Golah young man who was trained in Ricks Institute.

Mr. Wilson Slight, one of the pioneers, closed the addresses in a very humorous way. He said that he came to Brewerville thirty years ago today and had experienced many hardships. Hard work and at times little to eat had been his lot. Sometimes he would be in the shingle swamps in water ankle and half-leg deep until he had made four or five thousand shingles. He would then take them to Monrovia for sale, and by the time he had gone around seeking sale for the results of his hard labor he would be so hungry that he would be compelled to eat raw salt herrings with roasted cassada; but at present he felt very thankful to God that by a strong effort and resolution he had emerged out of that soul-trying state. He also thanked God that the Brewerville of thirty years ago could not be compared with the Brewerville of today. Bush and thick woods had given way for extensive coffee and ginger plantations, narrow foot-paths had been succeeded by broad roads on which ox-carts are used to carry burdens instead of the backs of the natives. Sheep, goats, hogs, and cows thronged the streets of the town. He supposed the annual yield of coffee to be 200,000 pounds. Thatched huts had given way for the more modern wood and zinc houses, and everything wore a cheerful aspect.—*The Baptist Monitor*.

ORIGIN OF THE NEGRO.—I remember one day in Cameroons coming across a young African lady, of the age of twelve, who I knew was enjoying the advantages of white tuition at a school, so in order to open up conversation I asked her what she had been learning. "Ebberryting," she observed, with a genial smile. I asked her then what she knew, so as to approach the subject from a different standpoint for purposes of comparison. "Ebberryting," she said. This hurt my vanity, for though I am a good deal more than twelve years of age, I am far below this state of knowledge; so I said, "Well, my dear, and if you do, you're the person I have long wished to meet, for you can tell me why you are black." "Oh, yes," she said, with a perfect beam of satisfaction, "one of my pa's pa's saw dem patriark Noah wivout his clothes." I handed over to her a crimson silk necktie that I was wearing and slunk away, humbled by superior knowledge. This, of course, was the result of white training direct on the African mind; the story which you will often be told to account for the blackness and whiteness of men by Africans who have not been in direct touch with Europeans, but who have

been in touch with Mohammedan tradition—which in the main has the same Semitic source—is that when Cain killed Abel he was horrified at himself and terrified of God, and so he carried the body away from beside the altar where it lay, and carried it about for years, trying to hide it ; but not knowing how, growing white the while with the horror and the fear, until one day he saw a crow scratching a hole in the desert sand, and it struck him that if he made a hole in the sand and put the body in he could hide it from God ; so he did, but all his children were white, and from Cain came the white races, while Abel's children are black, as all men were before the first murder. The present way of contemplating different races, though expressed in finer language, is practically identical with these ; not only the religious view, but the view of the suburban agnostic. The religious European cannot avoid regarding the races in a different and inferior culture state to his own as more deeply steeped in sin than himself, and the suburban agnostic regards them as “ degraded ” or “ retarded ” either by environment or microbes, or both.—*Mary H. Kingsley* in “ *West African Studies*.”

PROGRESS OF CIVILIZATION.—I so often think when I hear the progress of civilization, our duty toward the lower races, &c., talked of, as if those words were in themselves *Ju Ju*, of that improving fable of the kind-hearted she elephant who, while out walking one day, inadvertently trod upon a partridge and killed it, and observing close at hand the bird's nest full of callow fledglings, dropped a tear, and saying, “ I have the feelings of a mother myself,” sat down upon the brood. This is precisely what England, representing the nineteenth century, is doing in thirteenth-century West Africa.—*Mary H. Kingsley*, in “ *West African Studies*.”

METHODIST MISSION WORK IN LIBERIA.—The Republic of Liberia lies a few degrees north of the equator, on the West Coast of Africa, with about 350 miles of coast line, extending perhaps 200 miles inland. Its population consists of about 20,000 Americo-Liberians, black people who have migrated from the United States since 1820, and their descendants, a few thousand civilized natives, and more than a million raw heathen. This little Black Republic holds the unique position of being the only civilized government in Africa under the control of Negro leadership. No white man can vote or own land in the Republic. While as a nation it has not accomplished all its sanguine friends anticipated, it has yet lived and maintained a fair government and exerted a great influence upon the heathen peoples about it. These people turn first to the United States for sympathy and coöperation, and next they have faith in England. Germany has the largest commercial interests within its territory. The United States has a moral responsibility to this little Republic which she ought more fully to recognize. With the breaking out of the civil war and the absorption of American thought in her own Negro problems,

during the reconstruction period, and since, Liberia has largely dropped out of American thought and interest. That interest should be revived, and, while there should be no thought of annexation or of a protectorate, there are many things which the United States could and ought to do to encourage and help that people.

The Liberia Annual Conference consists of 23 full members, 10 ministers on trial, 15 ministerial supplies, and 47 lay teachers, making a total working force of 95. The church membership is a little over 3,500; there are 66 Sunday schools, with 3,347 scholars; 53 churches, valued at \$68,155. Last year there were paid on buildings over \$3,000 and about \$2,500 on pastors' support, and the benevolent collections amounted to over \$400.

At each of the four annual sessions of the conference I have been greatly gratified by the evidences of progress. The increase in numbers has not been large, and for this I am not anxious at present. The greatest work is to thoroughly instruct and build up in Christ Jesus the membership we have. There are 33 stations among the raw heathen. Most of them were organized under Bishop Taylor. Some of them are doing excellent work, but there is not one sufficiently outfitted in buildings and workers. Self-support has been strenuously insisted upon among the Americo-Liberians and as far as possible among the natives. The attempt to support missions among the heathen in Liberia by raising coffee and other agricultural products has not succeeded. It is much more difficult and expensive to develop a paying coffee plantation than the inexperienced can realize. Of the 87 persons sent to Liberia by Bishop Taylor up to 1897, 10 had died, 64 had left the field and 13 remained.

Our church at Monrovia, the capital, is the largest and most influential in the Republic. The property consists of a good lot and a substantial brick church. There is a membership of 343, a large and well-conducted Sunday school, an active Epworth League, and the church is entirely self-supporting, having raised for all purposes last year \$1,200.

At Cape Palmas we have another church nearly as strong. The great lack of the conference has been a larger number of intelligent, efficient ministers and teachers. I have sent out ten—five men and five women—graduates from our schools in the South, every one of whom as pastor or teacher is doing good work. I have given special attention to the educational work, and the establishment of industrial schools. The name of Monrovia Seminary was changed to the College of West Africa. I placed in charge a faculty, consisting of President Camphor and five other competent teachers, and made this the central institution for the Republic. Twenty-nine schools, with an attendance of nearly 2,000 pupils, of primary grade are being conducted throughout the conference. Among these students are over 400 natives from surrounding tribes. Over \$2,000 worth of the best American school text books has been sent out. A class of ten was graduated from the grammar department of the college, and the exercises were of a highly creditable character. A normal department has been organized, and with the coöperation of certain organiza-

tions in Washington, Boston, and Philadelphia interested in Liberia, I have been enabled to supplement the appropriations for this central school. A teachers' institute has been organized, in which several leading men of the Republic take an active interest. We need and must have a theological department. There are few competent public-school teachers. The old printing and book house established many years ago in the mission, but allowed to decay and go to ruin, has been rebuilt, and a printing outfit costing \$5,000 shipped out and placed in it. The dedication of the building and its contents to religion, education, good government, and commerce was an interesting event. The President of the Republic and his cabinet, resident ministers and consuls from other nations, and many other leading citizens attended. It is the best establishment of its kind on the West Coast of Africa from Cape Town to Gibraltar. *The New Africa*, a thirty-two page monthly paper, is issued, and job work in printing done. The man in charge was taken from one of our schools in the South. The printing presses and other machinery, the type, furniture, and the paper and ink for two years required two days' work by twenty-four stalwart natives to move from the water side to the printing-house. A class of native boys is being trained in printing. That establishment, with its printing outfit, is proving a source of inspiration and instruction to all our people, and is making a profound impression in behalf of our educational and church work, not only in the Republic, but for many hundreds of miles up and down the coast.

The Liberia work has an encouraging outlook, but will need to be greatly reinforced for years to come by workers and money. It holds the unique position of furnishing the only opportunity where Negro missionaries and teachers can work for the redemption of Africa in a government administered by their own people. It has been my high privilege to be of service to the Republic in its diplomatic relations in Europe and America. During the recent session of the conference President Coleman invited me and thirty of my ministers to have breakfast with him. After a most enjoyable occasion he told me that he was soon to start into the interior to grapple with some difficult problems with the natives, and before we separated I led in prayer, asking God's blessing upon him and his cabinet and the people of that Christian Republic. Its people are a little company on the edge of a vast continent, facing problems which up to this time have baffled the best wisdom of the wisest nations on earth. I especially prayed that God would direct and help in giving to the Republic prestige and success among the heathen about them. * * *

During the last sessions of the Liberia Annual Conference the Supreme Court met in special session to deliver judgment in a number of cases. The Chief Justice, who is one of our ordained local preachers, sent an invitation to me and the conference to attend, and we did so. The decision in which centered the greatest interest was one which reversed the findings of the lower court and set at liberty a native man who had killed a white man in self-defense. The scene when the prisoner, who had stood

for many months under the shadow of the gallows, was released was dramatic in the extreme. His wife and friends had come to accompany him home. He walked out of prison with a steady, measured step, the muscles of his stalwart body quivering with emotion. He thanked the jailer, the court officials, and the judges for their kindness, but when asked whom he thanked the most he looked upward with trembling lip and moistened eye and said, "God." I do not know how clear were his conceptions of a Divine Being, but in his heart there must have been a helpful consciousness of a kindly power higher than himself. So it is everywhere. With the lowest heathen on the Congo, on the Ganges, or in Chicago; with the Christian missionary, teacher, statesman, and gospel minister in all lands, it is God, infinite in love and always present, our refuge and victory.—*Bishop J. C. Hartzell.*

THE SIEGE OF KUMASSI.—A representative of Reuter's agency has had an interview with an officer who has just arrived from Kumassi. He was with the relief force which fought its way from the north into the capital, was besieged with the governor in Kumassi itself, and was with those who succeeded in cutting their way out and only reached the coast after heavy fighting. His narrative gives the first detailed account of the siege of Kumassi by an eyewitness, which has not yet been published.

Dealing first with the remarkable march from the north into Kumassi, the officer referred to said:

On April 18 the first reports reached the British garrison at Gambaga of trouble with the Ashantis, and immediately Major A. Morris, D. S. O., the commissioner of the Northern Territories, who was in command at headquarters, began preparations to march to Kumassi, 340 miles to the south. In three days everything was in readiness, and the force, consisting of four officers, 170 Hausas of all ranks, a 7-pounder gun and a Maxim, set out for the south, Major Morris in command. In addition to this force there was a troop of Moshi cavalry, a native volunteer force which had been raised by Major Morris and had successfully been employed in the Northern Territories against unfriendly tribes. During the march to Kumassi the weather was very trying, extremely hot in the daytime, with torrential rains at night. The force marched along the narrow track in single file, the column being about a mile in length.

Six days after we had left headquarters urgent dispatches were received from the governor requesting Major Morris to proceed to his assistance at once. Pushing ahead with all speed, the force reached Kintampo, 238 miles from our starting place and 100 miles from Kumassi, in 13 days, really a splendid performance, averaging 17 miles a day. A halt of two days was necessary at Kintampo to concentrate the force, and advantage was taken of this stop to send messages to the powerful N'Koranzas with the hope of persuading them to remain loyal. This Major Morris succeeded in accomplishing.

At half past six on the morning of May 9th the reinforced column, which now consisted of seven white officers and 230 non-commissioned officers and men, with machine guns and 82 native levies, under Major Morris, left Kintampo for Kumassi. During the first 24 hours nothing of any importance occurred, but much anxiety was felt as to whether the N'Koranzas, whose town we were rapidly approaching, would prove to be loyal. The chief, who had previously been friendly to us, had been seized by the Ashantis and compelled to swear that he would fight the British; but his sister, the Princess, resolutely refused to abandon her ancient loyalty. She would probably have been forced to side with the Ashantis had we not reached the town in the nick of time, thus supporting the Princess and enabling the king to defy the Ashantis. The Princess and her followers met us outside the town with great rejoicing. Major Morris immediately after our arrival ordered a big palaver, in which he expressed his pleasure at the loyalty of the Princess, who was overjoyed when told that the town would not be burnt.

The loyalty of this great people having been secured, the march was resumed, and soon we got into the thick of the enemy's country. The deserted village of N'Quanta was burnt, and soon we reached a broad river, where scouts exchanged shots with the enemy, who retired rapidly. Two hours later we encountered their main body in ambush in the grass outside the large town of Sekedumassi. A galling fire was opened upon our advance guard; but on our machine gun coming into action the enemy bolted. Our march had been so rapid that the Ashantis, who lost heavily, were surprised. Our casualties were only three wounded. We at once occupied their town, where we were glad to find a large quantity of half-cooked meat. We camped for the night after forming square round the place.

The night passed quietly, and early next morning a flying column was dispatched to destroy the adjacent unfriendly town of Frantee. This having been accomplished the column returned to Sekedumassi, the destruction of which place was then completed. In this town we found a large fetish grove, with remains of very recent human sacrifices. The stench was awful, the sacrificial receptacles under the great trees containing fresh human blood and portions of mutilated bodies.

An area of deserted country was now crossed, and on the following day two more villages were burnt to the ground without opposition. In one of the villages we found a woman who said that all the warriors had concentrated two hours from Kumassi in order to oppose our advance.

Rapidly the situation became more threatening, and on May 14, two hours after we had destroyed one of the enemy's towns, our native levies became heavily engaged, having walked straight into an ambush. They fell back on our advance column, and after heavy firing, in which we had 12 casualties, the Ashantis were driven off. The ambush had been very cleverly planned behind a great tree.

During the remainder of that day we entered and burnt three more villages. We found the country deserted, the Ashantis having evidently,

in view of our unexpectedly rapid march, fallen back for the purpose of concentrating near the capital.

May 15, the date of our arrival at Kumassi, was a day of incessant fighting, in the course of which Major Morris was severely wounded in the groin while leading an attack. The previous night the force encamped at Braman in the midst of dense plantation, and as an extra precaution all sentries were doubled. Early on the morning of the 15th scouts brought in word that a strong Ashanti ambush had been prepared in front of us, and shortly afterwards we saw an ugly stockade right across the road. The 7-pounder was at once brought into action to draw the enemy's fire, and in a few minutes the Ashantis replied with volleys from all directions. In about an hour the fusillade ceased except from behind the stockade, which Major Morris decided must be rushed without delay. The charge was ordered, Major Morris and Captain Maguire running ahead of their men. The former had not proceeded 20 yards before he was badly wounded and fell in the road. The stockade was eventually taken, with the loss of Major Morris and 15 Hausas wounded, and at 3 o'clock the same afternoon Kumassi was reached, Major Morris continuing to direct the operations from his hammock, although in intense pain with intervals of unconsciousness. The first stockade taken, the advance was rapidly continued in order to prevent the enemy reforming. A second stockade was encountered 800 yards to the rear, six feet high, on which even the 7-pounders had no effect, and scarcely had this been scaled before a third stockade was discovered. Our rapid advance had, however, entirely disconcerted the enemy, who had evidently prepared to strongly oppose us at this point. Kumassi was still some 12 miles distant. We continued our advance until we reached one of the investing stockades round the capital. To our great surprise this particular one was not held at the moment of our arrival, and we got into Kumassi without further opposition. During the day's fighting we had killed several hundred Ashantis, including a number of important chiefs.

Reuter's informant then gave the following graphic account of the siege of Kumassi:

At 3 p. m., on May 15, to our great relief, we caught sight of the fort of Kumassi and saw that the Union Jack was still flying from the flag-staff. A few minutes later Major Morris was receiving the congratulations of the besieged garrison on his splendid march from the north.

We found that the town was invested on every side. For a radius of a mile round the fort the Ashantis had erected very strong stockades, each communicating with the other by a path, so that every fort could be quickly reinforced. Each stockade faced our fort, was about six feet in height, and loop-holed at the top. Behind these obstacles, which were made of great barks of timber, the enemy were encamped. Having unsuccessfully attacked the fort already, the Ashantis now acted on the defensive rather than the offensive, so that within the radius of a mile the garrison were able to move about. Within this inclosure were a number of other buildings beside the fort. Three hundred yards dis-

tant were the Hausa lines, which were occupied and connected by intrenchments with the gaol, in which there was also a Hausa garrison. All the other buildings outside the fort were deserted; but within musketry range the loyal native inhabitants were encamped in huts, while in the fort were the governor and Lady Hodgson, three Basel missionaries and their wives, some mining engineers, and about half a dozen officers, the remainder being with their men in the Hausa lines.

At this time the tension was not so great as it became later on, as relief from the coast was expected during the next fortnight. Both ammunition and food were, however, rapidly giving out, and soon we became very hard pressed indeed. At the time the column with the governor cut its way out rations had been reduced to a biscuit and a half per day and five ounces of meat. Nothing else of any description was to be had, and the native civilians were dying of starvation at the rate of 30 to 40 a day. The few luxuries obtainable at the beginning of the siege were sold by the native traders at ridiculous prices. Biscuits, 10s. each; matches, 2s. a box; a seven-pound tin of flour, 6s.; a small tin of corned beef, £2 16s.; whisky, 2s. a spoonful. Such were some of the prices readily paid as long as those luxuries lasted; but these soon gave out. Our five ponies had to be killed for food, and on the day we left Kumassi there was only three and a half days' rations on the minimum scale for the whole garrison. It thus became a question whether it would not be better to so reduce the garrison that the supply of food would last for twenty-four days than for the whole force to remain with nothing before it but starvation in three and a half days' time; so Major Morris decided to get out, leaving a sufficient force to hold the place until relief came.

During this trying time the garrison managed to keep up their spirits, and the ladies displayed great powers of endurance. One of the most depressing circumstances was the great number of deaths. Over 150 were daily employed in going the rounds and burying the dead, consisting for the most part of native civilians and camp-followers who had died of starvation. It became quite common to find five or six bodies lying round the fort, and toward the end even in the fort itself three or four Hausa soldiers died daily. There were many cases of lock-jaw among the Hausas.

For some time after our arrival at Kumassi Major Morris was so ill that he had to direct the operations from his hammock.

On May 19 it was decided to make a reconnaissance in force of the Ashanti lines. Captain Armitage, with a force of Hausas and levies and a 7-pounder, was ordered to attack the Debiesusaba stockade, while a force of 160 Hausas, with four 7-pounders and three Maxims, was concentrated at the gaol. The next morning Major Morris was carried down to the gaol and opened a heavy fire on the Mampon stockade. Reconnoitering parties were sent out to other roads, and all reported that the enemy were in great strength. A force under Captain Marshall approached to within a hundred yards of the Krobo stockade, but had to retire.

Captain Armitage was also ordered to retire on its being found that the stockade he was attacking had been heavily reinforced.

During the day's operations Captain Leggett was severely wounded in the abdomen.

Several sorties were made to get information, and during the last week a vigorous rocket fire was directed upon the enemy's stockades. There were many casualties among the white officers, most of whom were wounded on several occasions.

On May 29 Captain Maguire was shot dead during an attack at N'Timida for the purpose of getting food, and was buried in the afternoon, the governor conducting the service.

On May 30 a further reduction of rations was ordered, and every day matters steadily went from bad to worse, until it was decided to partially evacuate the place. Every road was eagerly watched by the enemy, but after infinite trouble Major Morris succeeded in discovering a track by which he hoped to be able to get out of the town. This was kept a close secret, and until 10 o'clock on the night previous to their departure it was not known that an attempt to get out was imminent.

From the time of the departure of the relief column from Gambaga to the date of the departure from Kumassi we had one officer killed, while other officers received altogether 17 wounds. The other casualties were: Native officers, 1 killed, 3 wounded; Hausas, 20 killed, 294 wounded. In addition the native levies suffered heavily.

The officer next dealt with the march from Kumassi to the coast.

This, he said, was very trying, and was not accomplished without great hardships and heavy loss. After leaving the capital our losses were two officers killed (one had been previously wounded four times), one officer wounded, 80 men killed and missing, and 37 wounded.

The column under the command of Major Morris moved out of Kumassi at 5 o'clock on the morning of Saturday, June 23. Fortunately, there was a heavy mist. With the force were the Governor and Lady Hodgson, the Basel missionaries and their wives, two mining engineers, and a number of officers, doctors, and others. We had with us 600 Hausas of all ranks. There were about 800 non-combatants, and also 1,000 native civilians following behind the rear-guard. The whole column was two miles in length, the ladies being in the center surrounded by a special guard. An hour after the start, while wading through the swamp, the advance guard became engaged at the Patase stockade. Captain Leggett was severely wounded and we had four men killed and nine wounded, but after heavy firing the stockade was turned by a flank attack. A road was cut through the stockade for the hammocks and loads, and as the Ashantis were on the run it was of vital importance to push on before the enemy were reinforced. During the whole day we continually encountered bands of Ashantis. Fighting continued all day, and Captain Marshall and Dr. Graham were wounded.

We halted 18 miles from Kumassi, in the village of Tereboum, whence the Ashantis were driven after a few shots and around which place we

formed a square. To increase our difficulties, a terrific tornado broke upon us and lasted throughout the night. The scene was a remarkable one. The rush of the water and the howling of the natives were incessant, while there were nearly 3,000 people packed within the square in a village not 120 yards in circumference.

Next morning the column proceeded through dense forest and encamped for the night at Masiasu, 30 miles from Kumassi. Our rear guard had some fighting with the Ashantis, and lost six men killed and several wounded.

During the next few days the advance through the dense jungle was most difficult, and the suffering of the wounded very great. Gradually we got out of the enemy's country, and it became increasingly plain that, owing to Major Morris' tactics, the enemy would not be able to catch us up. On June 28 Captain Marshall became worse, and in the evening of that day he died. He was buried in his hammock by the side of the track, Major Morris reading the service. On the following day Captain Leggett breathed his last. The sufferings of all, especially of the wounded, were terrible, and the swamps and deep rivers, together with the torrential rains, increased our hardships. It must be borne in mind that most of us had only the clothes we wore, as the carriers had lost our loads. Gradually, however, we got into friendly country, and all, more dead than alive, eventually reached Cape Coast on July 11, after a never-to-be-forgotten march of nearly three weeks from Kumassi.—*The London Times*.

NATIONAL REFLECTIONS.—In the May number of our contemporary, *The Baptist Monitor*, for the current year, there appears the following extracts from a letter written by Mr. John Payne Jackson, of Lagos, the able and most efficient editor of *The Lagos Weekly Record*. He says :

“Liberia has its mission, but I am afraid that mission has not been rightly divined by those in authority. The State must have two component parts or features—the native and the foreign sides.

“Every king and headman of a village should constitute a part and be recognized as a part of the official machinery. By thus incorporating native authority into a great federal center, there will be begun the formation of a nucleus which will recast the whole political and religious life of the continent.

“I hope you will try to influence Liberian statesmen to see that while very little can be gained on the so-called civilized side, strength, life, and everything is to be gained on the native side. To become strong they must become primitive, and the very life of Liberia is bound up in so-called ‘heathenism’; civilization must be simply a veneer applied only as a means of protection.”

The foregoing views of Mr. Jackson we cannot but indorse as being sound and correct, and they also indicate that the civilized West African Negro has now fully begun to appreciate and understand his relation to his uncivilized brother, the native African. We have been taught, most

unfortunately, by the mistaken notions of the European civilization forced upon us, to approach and treat our native brethren as foreigners.

Liberia has truly a mission, which her statesmen and leaders are just beginning to discover. This lateness of discovery, however, is not to be looked upon as slothfulness on our part, but as being incidental to national life.

As individuals have by the divine rule of growth to pass through the different stages of infancy, youth, and manhood, so it must be with nations, however rapid may be their progress or growth.

The Republic of Liberia may be considered as having passed one of these stages of national growth within the space of fifty years of political life, the stage of infancy, and that she is now entering upon the second stage—youth. When an individual enters upon this stage of life he is looked upon with deep concern and with no small degree of interest. It is then the utmost care is taken in preparing him to shoulder the responsibilities of manhood, and at this stage, to an intelligent mind, can be seen the man of the future. So with nations. How important, therefore, is this stage of national life through which we are now passing.

The responsibilities and duties of the future that await us are urgent and great. Great possibilities are expected and demanded of us as a sovereign independent Negro State in West Africa.

In order, therefore, to be able to successfully shoulder and discharge these urgent and great responsibilities and duties, we should now intelligently prepare ourselves for the task. Our government must recognize the two component parts or features of this state, "the native and the foreign sides. Every king and chieftain of a tribe should constitute a part of the official machinery," and our statesmen must recognize and act upon the fact that "the very life of Liberia is bound up in so called African heathenism," the true mysteries of which have yet to be discovered.

It is gratifying, however, to know that the present administration has begun to work upon these lines, and that our statesmen seem to be unanimous and determined in the prosecution of such a policy. Up to this writing our enterprising President is still at work in his endeavors to regulate our interior matters. We learn that he has opened a convenient road from Clay-Ashland to Suenh.

It is also expected that when his work in that direction shall have been completed the President will turn his attention to our extensive and valuable coast with a view to improving the commercial facilities of that wealthy region from which large accessions to the revenue will be sure to result. In this connection we have to digress a little and comment upon the narrow and contracted policy hitherto pursued by us in closing our ports of entry on the coast against direct foreign trade and commerce, which policy has not been in any way beneficial to the Government or its citizens; but, on the contrary, has proven to be very expensive to the former by way of creating not only a new and quite unnecessary executive department (navy), but also in the maintenance

of two gunboats at a heavy cost to the Republic and detrimental to the interest of the latter. Since the passage of that unwise port-of-entry act of 1864 by our national legislature our coastwise trade has been entirely broken up. Before the passage of this act there were dozens of three-masted brigs and barks, owned by Liberian merchant princes, plying our coast; there were not less than fifty smaller crafts—schooners and cutters—running to and fro. Trade was then flourishing, business brisk, profitable employments could be had; but, alas, how many of these ships are to be seen on our coast at present? Only one—one solitary schooner. That commercial thrift and activity which once pervaded the coast is now a thing of the past.

The old regime gave to the Republic Liberian merchant princes, such as Crusoe Bros., McGill Bros., Attia & Sons, Williams Bros., Sherman & Dimery, and many others; but the present port-of-entry law furnishes only petty traders, from whose business the Government does not at all derive a profitable revenue. These are the consequences of short-sighted and ill legislation.

We are sure that all of the commercial forces now operating in West Africa will gladly coöperate with Liberia if the present policy of President Coleman reaches its full development in the coastwise direction.

Owing to the limited space at our disposal, we cannot go further. Before closing, however, we have to thank our fellow-citizen, who has now taken up his residence in the British colony of Lagos, for the loyal and patriotic hints and suggestions offered, which, if closely adhered to by our statesmen, will "recast the whole political and religious life" of the West African Negro and have far-reaching results for the Republic of Liberia.—*The Liberian Recorder*.

THE CAIRO-CAPE TOWN RAILROAD.—Mr. Cecil Rhodes has met with so much encouragement, both in London and Berlin, for his scheme to connect Cape Town with Cairo by a line of railroad 5,644 miles long, that there is little doubt that the enterprise will be carried out. The existing north and south railroads along the route are to form a part of the line, and 2,334 miles of the railroad are now in operation. In other words, the gap to be filled between the railroad now pushing south along the Nile to Omdurman and the completed line from Cape Town to Buluwayo is 3,330 miles. About two-fifths of the continental railroad is therefore in operation. The British government has also sanctioned the extension of the Omdurman line to the Sobat river, 480 miles further south, and the line to Buluwayo is to be pushed north to the Zambezi river as rapidly as possible. The completion of about half of the proposed railroad was therefore assured before Mr. Rhodes recently unfolded his plans in London. It is seen from his railroad map published in the London *Daily Mail* that he proposes to extend the line northward to the coal discoveries of the middle Zambezi, and to the coal and iron district of the British Central African Protectorate, further north; pass to the east of Lake

Bangweolo, and make straight for the south end of Tanganyika. He has arranged with the German government for building the road 700 miles through German East Africa. Navigation on the lake, however, is free, and steamers may for a time form the connecting link between the railroad lines at the north and south ends of the lake. North of Tanganyika the route passes to the east of Lakes Kivu, Albert Edward, and Albert, and then follows the Nile to the Mediterranean, only leaving the river to cut off the big bends at the Sobat and Abu Hamed. Mr. Rhodes' theory is that while the earnings of the road will be necessarily small for the first ten years, still the resources of the country are very great, and the line cannot fail to be a financial success if its existence be assured during the first critical years. Mr. Rhodes expects to complete a telegraph line from Cape Town to the Mediterranean long before the Transcontinental railroad is in operation. Like the railroad, it will also connect with the north and south lines, and the company, already organized, expects to string only about 2,700 miles of wire to connect Cape Town and Alexandria. The chief stations along the line will be Buluwayo and Salisbury, in Rhodesia; Tete, on the Zambezi; Blantyre, capital of Nyassaland; Karonga, at the north end of Lake Nyassa; three posts on Tanganyika; Fort George, on Lake Albert Edward, and two stations on Albert Nyanza, whence the line will follow the Nile to Alexandria.—*Bulletin of the American Geographical Society*.

UNITED STATES TRADE IN WEST AFRICA.—Acting Consul Trice sends from Sierra Leone, under date of January 26, 1899, copies of letters to commercial firms in the United States, from which the following information is taken :

“West Africa presents an excellent field for the extension of American trade. Men willing to give personal attention to the diversified requirements of the coast are needed. Trading here is not exactly like trading in America. The British, continental, and native firms here might be induced to deal more in American produce and manufactures, and in this way benefit would accrue to our exporters; but it would be much more profitable to establish American firms on the coast capable of maintaining a supply adequate to the great demand for United States goods. There is one American firm in this city that has done excellent service in the past, and to it (Messrs Yates & Porterfield, 19 William street, New York) is due the credit of having created the present demand, but the market is so large that there is a good opening for others. American goods are in demand all along the coast. There is a growing realization of the need of a line of steamers direct between the United States and the West Coast. The advantages our country would realize through such a medium of communication can be seen at once, when it is noted that scores of prominent native merchants visit Europe annually making trade alliances. There is a demand for an extension of commerce with the United States, and this would be most effectively promoted, I think, by the establishment of a line of steamers.”—*U. S. Consular Reports*.